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Religious Communications.

To the Editor of the Christian Observer.

It has been a very frequent remark, that the life of a good parish priest is more useful in the reality, than entertaining in the posthumous narration. Being confined for the most part to one sphere of ministerial exertion, and consisting in the repetition of duties, which, however important, are still nearly uniform, it presents little, comparatively speaking, to gratify curiosity, or to excite expectation. Those at least who require the stimulus of amusement, will turn from the history of one who has "kept the noiseless tenor of his way," in a course of pastoral usefulness and activity, to divert themselves with the memoirs of the statesman, the warrior, or the navigator; to follow the footsteps of the traveller through distant countries, and amongst barbarous tribes; or perhaps to attend on the adventures of some imaginary hero, whom the skill of the novelist has dressed up in the colours of nature or the tinsel of romance.

But the life of an exemplary Christian minister, while it always communicates instruction, which is more than can be said of the writings just mentioned, is not always incapable of affording entertainment. Peculiarity of character, for example, may make amends for the want of variety of incident. It is this circumstance which renders the life of Skelton one of the most amusing pieces of biography, in modern times. There the eccentric Irishman is constantly seen in contact with the faithful minister of the sanctuary; and this combina-

tion, though it may not be at all times the most happy, certainly gives a relief to the picture, that wonderfully increases its effect.

Among Christian pastors who have adorned their profession by piety, fidelity, and zeal, there will be found no one, perhaps, whose history better deserves to be recorded than the late Mr. Fletcher, the far-famed Vicar of Madeley. His life, independently of those peculiarities of character which render it an interesting exhibition to the philosophic observer of mankind, affords more variety than we usually meet with in the career of a minister of the gospel. And even the circumstance of his having been a foreigner, naturalized, as it were, upon English ground, attracts attention by its rarity; and adds something to the interest which the view of his talents, virtues, and attainments, is so well calculated to excite.

It is my intention, in the present paper, to offer some observations upon this extraordinary man. In attempting to delineate his life and character, I shall select my incidents chiefly from the last published biographical memoir of Mr. Fletcher, recently given to the world by the Rev. R. Cox, Perpetual Curate of St. Leonard's, Bridgenorth. I am not aware that Mr. Cox has added much to the stock of materials amassed by Mr. Benson, Mr. Gilpin, and other memorialists of Mr. Fletcher. Indeed, his work is professedly a compilation; so much so, that he often incorporates the words, as well as the facts of his originals, in his narrative, wherever they seemed pro-

per to his purpose. Still his memoir is the best that has appeared; Mr. Gilpin's consisting of only detached memoranda, and Mr. Benson's being liable to considerable exception, as those of your readers will recollect who have perused your Review of it in your volume for 1805, p. 349. As a sober Christian, Mr. Cox has not represented his hero as the subject of miraculous deliverances, though doubtless his life affords, as does that of many an unrecorded individual, some remarkable instances of the constant presence of a merciful superintending Providence; as a lover of peace, he has abstained from interlarding his narrative with unprofitable controversies; and as a consistent churchman, he has not been indifferent to, much less extolled, those parts of Mr. Fletcher's conduct which were open to censure on the score of ecclesiastical discipline. On these grounds, such a narrative as Mr. Cox has drawn up was much wanted, notwithstanding the several memoirs of Mr. Fletcher which have been already written. I will only add, in this age of book-making, that Mr. Cox's narrative has the merit of comprising much in a little, and giving the purchaser the full value of his money, in solid matter of fact and interesting information.

I shall first present your readers with a rapid sketch of Mr. Fletcher's life, and then proceed to offer some reflections on his character, interwoven with a few of the most interesting anecdotes which are related of him.

It is well known that his original name was *Jean Guillaume de la Flechere*. He was born at Nyon, in Switzerland, in the year 1729, of respectable, and even distinguished parentage; his family being, by the report of one of his nephews, allied to the house of Sardinia. His father had been an officer in the French service. The childhood of Fletcher appears to have been distinguished by tokens of reflection

and piety, very unusual at that period of life. At an early age, he was sent to the university of Geneva, where he soon became remarkable by his talents and application. He frequently spent the greater part of the night in study. At the same time, his constitution was vigorous and active. He was fond of fencing and swimming; and he excelled particularly in the latter accomplishment. After going through the usual course of study, at the university, he was sent by his father to Leutzbouurg, where he studied German, and, after leaving that place, remained for some time at home, engaged in learning Hebrew, and reading mathematics. He had evinced a disposition to enter the church, to which his parents were not averse; but, feeling some conscientious scruples on the subject, particularly respecting the Calvinism of the Geneva Articles, he directed his views towards the army. This was a profession by no means unsuited to his personal courage, and the natural vivacity of his temper. He had an uncle in the Dutch service, who had procured him a commission. But the ratification of peace soon afterwards cooled his military ardour; and, having now no particular engagement, he visited England, partly to improve himself in literature, and partly with the hope of obtaining some situation for his support. This visit to our country seems to have been *a tide in his affairs*, which, under Providence, determined the future current of his life. He was recommended to a Mr. Burchell, in Hertfordshire, under whose direction he studied the English language and polite literature. Being a younger son, and his provision slender, he was induced to accept a situation, in which he might support himself, without being a burden to his family, and accordingly, he engaged himself as tutor in the family of Mr. Hill, M. P. for Shrewsbury.

His views now opened again gra-

dually towards the ministerial office. He thought much and deeply upon the subject, and gave himself to study and an abstemious regimen. In both these he appears to have carried matters to an extreme, and in some degree to have injured his constitution. In the year 1756, he lost his father; and in the month of March, of the following year, entered into full orders in the Church of England. He was now twenty-eight years of age. Between this period and his entrance upon the vicarage of Madeley, he preached in different places, as occasion offered; and assisted Mr. Wesley, whose cast of piety was in many respects similar to his own. During this interval, also, he was urged by his mother, in the most pressing manner, to visit her in Switzerland; but, strange to say, he refused to comply with her request. She was now a widow, and her son was comparatively at leisure. He ought, therefore, doubtless to have obeyed the summons; and the reasons which he assigned for not doing so, savour strongly of that spirit of enthusiasm from which his character was by no means free, and which had probably derived strength and influence from his recent connexion with Mr. Wesley and the Methodists.

Through the influence of Mr. Hill, Mr. Fletcher was presented, in 1759, to the vicarage of Madeley, which he retained, without any other preferment, during the remainder of his life. The value of the living was very moderate, and the duty was laborious; but it was just such a sphere of exertion as he was qualified to occupy and adorn. Though a perfect gentleman in mind and manners, his extreme simplicity, and his rigid habits of life, perhaps, rendered his labours more acceptable and successful in a populous country parish, than they would have been in the midst of a polished and luxurious metropolis. His devout zeal and activity will be noticed hereafter. He was particularly

happy in bringing religious truth to bear with force upon rude, uncultivated minds. He had for his enemies, publicans, colliers, and profligates; and he appears to have understood the art of dealing with them, quite as well as Whitfield or Wesley, but with more mildness of spirit, and greater simplicity of deportment.

After ten years of indefatigable exertion at Madeley, he at length consented to visit his relations on the Continent. On the eve of his departure, he had to contend with some Roman Catholics, who had opened a chapel in his parish, and succeeded in preventing them from making any great progress in that neighbourhood. Accompanied by his friend Mr. Ireland, he now visited the South of France, with part of Italy, and took Switzerland on his return. In this journey he displayed much active and enlightened curiosity, in inquiring into the doctrine and worship of the Catholics. He also visited the remnant of the poor Huguenots, who had been the victims of Louis's tyranny, on the revocation of the Edict of Nantes. He went to them in the character of a pilgrim, charmed the cottagers of the Cevennes with his manners and conversation, edified them by his prayers and instructions, attended on their sick, and had much discourse with the Protestant pastors of the country. He afterwards proceeded to Marseilles and Genoa, and thence to Rome. Here his zeal against Popery burst forth in imprudent remarks, which, but for the caution of his fellow traveller, might have been productive of unpleasant consequences. The Ap-pian Way reminded him of St. Paul; and he alighted from his carriage, that he might not ride over ground where the Apostle had formerly walked, chained to a soldier. After visiting the ruins of Herculaneum and Pompeii, he returned home by way of Switzerland, and preached with success at Nyon, his native

place. At his departure, weeping multitudes crowded round his carriage. He arrived in England in the summer of the year 1770, after an absence of five months.

The next remarkable circumstance of his life was his connexion with Lady Huntingdon's seminary at Trevecca, in South Wales. He seems to have acted there in the capacity of an authorized visitor and general superintendent; but he soon found it necessary to withdraw from his office. The doctrinal sentiments of the Foundress materially differed from his own; and divisions sprang up in the college, which involved him in a painful controversy. As no man was naturally more averse to doctrinal disputes than Mr. Fletcher, so few men, upon the whole, and considering all the circumstances of the case, have conducted them in a more Christian spirit. He certainly was, on some occasions, severe in his remarks, though in general he maintained a far better temper than most of his allies and opponents in the whole of that singularly acrimonious controversy. With regard to his powers as a polemic, he will hardly be thought a match, in metaphysics, for President Edwards, even by those who think that President Edwards is in the wrong.

Mr. Fletcher soon after engaged, upon religious grounds, in the political controversy respecting the right of resistance to taxation claimed by our American Colonies. His praise of the British Constitution will be cordially admitted by many, who might disapprove of his general reasoning on the question of colonial dependence. "To be a subject of Great Britain," said he, "is to be the happiest subject of any civil government in the world."

His incessant studies and labours began now to affect his health. Change of air being recommended, he again quitted Madeley in the autumn of 1776, and, after spending some time in travelling and making visits to his friends, without

reaping the expected benefit, he determined upon another journey to his native mountains. Accompanied again by his friend Mr. Ireland, he travelled through France to Aix and Montpellier, and so far recovered strength as to be able to preach at both those places. In the spring of the year 1778, he again visited Nyon, and continued in that neighbourhood nearly three years; during which time, the climate, together with the affectionate attentions of his friends, gradually restored him to health. He returned to England in April, 1781.

Mr. Fletcher, from his age, as well as from the state of his health and habits, appeared unlikely to marry: but now, at length, when turned of fifty, he united himself to Miss Bosanquet, an old acquaintance, and a lady of eminent piety and respectable connexions. The marriage took place in November, 1781. This union, during the short time it lasted, seems to have been remarkably happy. It was founded on Christian principle, and cemented by a similarity of taste and temper. In the object of his choice he found "an help meet for him," with respect to his ministerial exertions. The remainder of his life, with few interruptions, was passed in the bosom of his beloved parish, and in unwearied labours for the souls of men. To those labours he at last fell a sacrifice; for, venturing into the pulpit, one Sunday, under the influence of a cold and fever, he so increased his disorder, that he only survived the effort about a week, and expired on Sunday, August 14, 1785, in the fifty-sixth year of his age. His death-bed corresponded with the uniform tenor of his life. We are informed, by his friend, Mr. Gilpin, that he experienced not merely the ordinary consolations, but the triumphs, of faith; and that, when deprived of the power of speech, his countenance discovered him to be secretly engaged in the contemplation of eternal things.—I shall not detail

particulars ; as those of your readers who do not recollect the pathetic scene of his last hours, may refer to your Review of Benson's Memoir, already mentioned, or to the extracts from Southey's Life of Wesley, in your vol. for 1820, p. 756.

There is an anecdote related of him, which conveys a high idea of the expressiveness of this good man's *countenance*. When he was at Dublin, during the latter part of his life, he preached at the French Church there, to the descendants of the persecuted Huguenots. Amongst his hearers were some, who were totally unacquainted with the French language. Being asked why they went to hear a sermon which they could not understand, they replied, "We went to *look* at him; for heaven seemed to beam from his countenance." The portrait prefixed to Mr. Cox's Memoir, certainly justifies, in some degree, this sentiment of admiration. It is the countenance of a man intent upon heavenly things, and mingling all the charities of the Gospel of Christ with its ennobling principles and glorious prospects.

Having detailed as much of the outline of the life of this remarkable person as was necessary to my purpose, I propose cursorily to examine some of the principal features of his character.

The most striking peculiarity of Mr. Fletcher's character was doubtless his *uniform and exalted piety*; that devotional spirit which seems hardly ever to have abandoned him, and which threw a sort of unearthly and angelic lustre over the whole current of his life. It made its appearance in childhood; was perhaps a little impaired during the first years of youth, but soon burst forth with new vigour, and continued to burn with a bright and steady flame throughout the remainder of his days. One anecdote, mentioned by Mr. Cox, I shall relate. "One day, while quite a child, having displeased his father, he ran away from him to avoid correction,

and endeavoured to conceal himself. But his conduct presently struck him with remorse. 'What,' said he, 'do I run away from my father? Perhaps I shall live to have a son that will run away from me.' " This was a remark which, in a mere child, discovered a spirit of reflection and a sense of duty betokening no ordinary character in after life. The language of Dr. Price respecting him speaks a volume, when we consider the person from whose lips it came. He is said to have expressed "his satisfaction at *being introduced to the company of one whose air and countenance bespoke him fitted rather for the society of angels, than for the conversation of men.*"

Mr. Cox rightly attributes the unabated influence of his devotional spirit to "the power which he so pre-eminently possessed, of living as in the presence of God, by habitual recollection." It is not perhaps sufficiently considered how difficult of attainment is such a degree of piety among Christians engaged in the ordinary concerns of life. The faithful minister of the sanctuary has in this respect a manifest advantage over most of the laity, by the general bearing and tendency of his studies and pursuits; though very few indeed, even amongst this highly favoured class of individuals, are found to approach the standard of Mr. Fletcher's spirituality of habit. In the case of Christians busied about their worldly occupations, such an attainment is still more difficult. The constitution of the human mind admits but of one train of ideas at the same time: consequently, wherever an elevated spirit of piety is maintained in the soul, it must be kept up, under the needful influences of Divine grace, by a *frequent recurrence of the thoughts to God and religious considerations*. This is indeed truly difficult amidst the common occupations of life; but it is not

impracticable. There are examples to be found, rare examples indeed, of men who can carry a highly devotional spirit along with them, even into the counting-house or the exchange, and who contrive to preserve a steady frame of cheerful piety in the transaction of their worldly affairs, without, at the same time, betraying any want of prudence, management, or dexterity. Their talent is truly enviable; and their happy art must have been taught them by a Divine Instructor; whose influences, however, for our encouragement be it remembered, will not be withheld from any who humbly endeavour to copy their bright example, and to follow them as they follow Christ Jesus.

Again; the characteristic qualities of the mind and heart may perhaps be of such a nature as to afford some individuals an advantage over others, in the cultivation of this habitual piety. A feeling heart and a lively imagination give a certain impulse and developement to religious principle; which impulse will be found less operative in a cold and calculating disposition. Were it true that any of the fallen posterity of Adam are formed by nature to feel the steady influence of piety, it might be said with apparent propriety, that Fletcher was one of these bright instances; yet even he, pre-eminent as were his Christian graces, possessed an evil nature at war with the spirit of his mind, and which required the renewing and sanctifying influences of the Holy Spirit. Still we may perhaps allowably conjecture, that the soil, when once impregnated with the seed of Divine grace, was aided, in some small degree, by the liveliness and elevation of his fancy, and the warm sensibility of his heart; though, at the same time, it may be fairly replied, that these qualities were equally open to the influence of the world and of sin; so that, after all, the balance is more equal among Christians of different

tempers and habits, than at first sight appears.

I should be much concerned, if these observations, naturally suggested by the subject under review, should be construed into any apology for indifference with regard to the cultivation of a high tone of piety and devotion. Truly would I say, God forbid that this should be their effect. On the one hand, let the highly devotional Christian imitate the conduct of Fletcher, and of one far greater than Fletcher, in being careful *not to break the bruised reed, or to quench the smoking flax*; and let him manifest the influence of his charity, in not judging harshly of those sincere believers who fall short of his own attainments. And, on the other, let those weaker Christians, who perceive in themselves a great want of the spirit of *habitual and constant piety*, cease to think it an impossible acquisition, and be encouraged, by the example of such men as Fletcher, to seek after continual advances in the Divine life.

Great humility in his intercourse with others was another striking peculiarity of this extraordinary person. Some amusing instances of this are produced by his biographers. He refused to visit the poor Protestants of the Cévennes on horseback, saying to his fellow traveller, who had objected to his pedestrian propensities, "Shall I make a visit on horseback, and at ease, to those poor cottagers, whose fathers were hunted along yonder rocks, like partridges upon the mountains?" At another time, his friend, the Rev. Mr. Gilpin, perceiving a funeral waiting at the church gate, took the surplice, and commenced the service; but he had hardly entered the desk, when Mr. Fletcher, who had been visiting a sick person, came into the church; and gently drawing away a lad, who was officiating in the absence of the clerk, took his place, and acted as clerk to Mr. Gilpin. Nothing seemed

hard, nothing wearisome, which tended to promote the good of his neighbours. Mrs. Fletcher was frequently grieved to call him out of his study two or three times in an hour; especially when she knew he was engaged in some important work. But on such occasions he would answer, with his usual piety, "Oh, never mind. It matters not what is the employment, if we are but ready to meet the will of God. It is conformity to his will alone that makes any employment excellent." If he overtook a poor person on the road, with a burden too heavy for him, he would offer to bear a part of it, and would not easily take a denial. To a person unacquainted with the whole of his character, these instances might seem to border upon a *voluntary* and ostentatious *humility*. But I do not suspect him of having been, at any time, actuated by those motives of ambition, which may sometimes have influenced the Franciscan Friar in his professions of poverty, whether of purse or spirit. If there was one feature which predominated above another in Mr. Fletcher, it was *simplicity*. But, though the instances just mentioned do not impeach his sincerity of heart, they detract a little from the credit of his judgment, and are parts of his character savouring too much of needless singularity to be proposed as a model for imitation. There were, however, many circumstances in which his humility shone to more advantage.

It does not always happen that persons of a studious and devotional temper are distinguished for *bodily exertion and active usefulness*. Some, who have been too much addicted to what is called Mysticism in religion, may be said to have wasted their days amidst the clouds of abstract contemplation, when they might have been more properly employed in discharging their duties upon the level of active life. We are informed by Burnet, that even the learned, argumentative, and excel-

lent Bishop Pearson, was more distinguished for exertion in his study than in his diocese. I am not about to compare Fletcher with Bishop Pearson in point of learning and judgment. The latter was far superior in these respects. But perhaps, in return, this good prelate might have been able to derive a useful lesson from Fletcher's *unwearied assiduity in his pastoral office*, had he lived to witness it. Here he was "instant in season, and out of season." He may be said to have strictly followed the advice of St. Paul to Timothy, in "giving himself wholly" to his ministerial labours. "In his daily walks through his parish," says Mr. Cox, "there was hardly an individual who escaped his notice; and he had for each a word in season, adapted to his character, circumstances, and capacity. Always in his work, he was never out of his way. Whole nights he waited on the humblest and most infectious sick. If he heard the knocker in the coldest winter night, his window was instantly opened; and when he understood either that some one was hurt in the pits, or that a neighbour was likely to die; no consideration was ever paid to the darkness of the night, or the severity of the weather; but this answer was uniformly given, 'I will attend you immediately.'" He at last fell a sacrifice to zeal in his public ministrations, when a little seasonable prudence would probably have lengthened his life. But it is not given to any human being to possess wisdom at all times; and those great and daring spirits, who have performed more in twenty years of exertion, than ordinary men do in fifty, have not unusually become the victims of an ardour utterly disproportionate to the short span of human existence. Their very conviction of its shortness has sometimes cut them ~~of~~ before the ordinary term of life, by stimulating them to a career of exertion beyond their strength. But, with-

out any wish to detract from Fletcher's zeal, something must be attributed likewise to his physical powers. He is represented as a man of a constitution naturally vigorous, which, if it were injured, at one time, by an excess of night-study, was, on the other hand, improved by the most rigid temperance. The man, who, in his youth, more than once swam five miles at a stretch, must have been gifted with great muscular strength, and with a texture of animal fibre not easily disordered.

I come next to his *disinterestedness*.—This was a very striking feature of his character. When offered the living of Dunham, in Cheshire, which was worth about 400*l.* a year, he thanked his patron, and replied, "Alas! sir, Dunham will not suit me: there is too much money, and too little labour." He afterwards accepted Madeley, on the ground of its being a wider field of exertion, though without half the pay. On some of his tracts being shown to the King by the Chancellor, an offer of preferment was immediately made him: but he answered, with his characteristic simplicity, that "he wanted nothing but an increase of grace."—This reply will perhaps remind some of your readers of the anecdote of Pere Bernard; a man who was constant in his unpaid attendance upon the unfortunate persons of his time at Paris, who suffered by the hands of the executioner. He refused a rich abbey offered him by Cardinal Richelieu; and when the Cardinal, upon another occasion, desired him to say what he could do for him, the father replied, "All I want, my lord, is a better tumbril to conduct my penitents to their place of suffering." The tub of Diogenes was a poor and paltry subject of contentment, when compared with this benevolent ambition of the good Pere Bernard.

Several anecdotes are related in Mr. Cox's work, and the other memoirs of Mr. Fletcher, strongly

expressive of the *pecuniary liberality* of this excellent individual: but it is not my object to trespass too much with details; and it will be easily believed, that a man who was benevolent and disinterested in so remarkable a degree, would not be wanting in almsgiving, or any other duty of Christian charity, so far as he had the opportunity. Indeed he carried the practice of this virtue to an extremity of self-denial and personal privation, which reminds one more of the days when the disciples had all things in common, and no man called any thing his own, than of the ordinary dispositions or allotments of modern Christians.

His *courage* and *intrepidity* were very remarkable.—There is an anecdote related by his biographers on this subject, so striking, that I cannot resist the temptation of presenting it to your readers. Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under De Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it

into his pocket, said,—“It strikes me, young man, that you have possessed yourself of this note by some indirect method; and in honesty I cannot return it, but with my brother’s knowledge and approbation.” The nephew’s pistol was immediately at his breast. “My life,” replied Mr. Fletcher with perfect calmness, “is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness.” This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier, was more afraid of death than his brother. “Afraid of death!” rejoined Mr. Fletcher; “do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir: it is for *you* to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself a man of honour! Look there, sir; the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell.” The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother’s draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and, after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.—The power of courage, founded on piety and

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principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled “man of honour,” to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!

If Mr. Fletcher’s reply to his nephew, as given by his biographers, be correct, it exhibits a specimen of indignant eloquence which was never perhaps surpassed, and has not often been equalled. Here indeed was a *dignus vindice nodus*; an occasion worthy of the man.

Of Mr. Fletcher’s force and vivacity in writing, many instances might be produced; but for these I must refer the reader to his publications. It is, however, but just to add, that some of his most spirited passages are by no means equally remarkable for exactness, power of discrimination, or refinement of taste. It should be remembered, in abatement of any literary defects, that he was writing in a language not his own; and, for a foreigner, his prompt command of our vernacular tongue is often surprising.

Mr. Fletcher was certainly not free from some tincture of *enthusiasm*, properly so called. When quite a youth, his remonstrance with a widow lady, who had been provoked, by the ill conduct of her profligate sons, to utter a sort of hasty imprecation against them, looks perhaps too much like the presumption of denouncing a judgment upon her for her impiety. Awful to relate, however,—though certainly not in consequence of Fletcher’s prediction,—all her three sons shortly met with an untimely grave, and she called Fletcher, ever afterwards, *her young*

prophet. Some part of his advice, in his correspondence with a young lady, may be styled injudicious, if not enthusiastic; and his apparently unmixed approbation of the proceedings of Mr. Wesley, and his itinerant preachers, strongly savours of the same spirit. His rapturous and triumphant frame of mind, at the approach of death, is, however, by no means to be ascribed to this influence. Who shall presume to say to what extent God may sometimes be pleased to visit and cheer his faithful servants under such circumstances? And, if visions of glory be sometimes then vouchsafed to the departing saint, upon whom might we expect them to descend sooner than upon this devout person?

In truth, Fletcher displayed much less of what may be properly termed *enthusiasm* than has been commonly supposed. There is no single word in the English vocabulary more frequently distorted from its true meaning than this. In ordinary discourse, we find it perpetually confounded *with great zeal in the cause of religion*; whereas the most fervent zeal has no *necessary or unavoidable connexion* with enthusiasm, meaning by the term "a heated imagination," though, in consequence of the frailty of human nature, even in the best of men, it may in some instances be combined with the last-mentioned quality. *Enthusiasm* or *fanaticism* (for this is now the favourite watchword of party-spirit, as being perhaps the stronger and more sonorous expression of the two) implies, when used in reference to religion, *either something which tends to encourage the belief of false revelations and false miracles, or something at least which tends to disfigure true religion, by unintentionally representing it under the form of an absurd theory, or an impracticable attainment.* Let Mr. Fletcher's conduct be tried by these definitions, and he will be found to stand tolerably

clear of the charge. And if some few parts of his conduct seem to look like real enthusiasm, let him not be judged too harshly by those who are rescued from all danger in this respect, not by their superior piety, but by their cooler temperament. If they have less enthusiasm than Mr. Fletcher, let them ask themselves whether they have as much fervent and well-directed zeal.

It must be mentioned, to the honour of his Christian sobriety, that, in his parish of Madeley, we do not hear of those bodily agitations, those fanatical reveries, those occasional impostures, and those equivocal marks of conversion, to say the best of them, which have unhappily disgraced the journals of the Methodists.—In the summer of 1773, there happened, at a place in his parish called the Birches, an awful convulsion of nature, by which the Severn was driven from its original bed, and formed for itself a new channel, and some very singular changes were produced in the face of the adjoining district. Fletcher improved the incident so far as to repair to the spot, where a large concourse of people were assembled, for the purpose of addressing them on the subject of religion. In availing himself of these local circumstances, in order to produce an impression on those of his parishioners who seldom visited the church, or who were too hardened to derive benefit from his ordinary ministrations, he appears only to have acted the part of a pastor properly zealous for the spiritual welfare of his flock. A vehement enthusiast would probably have gone farther, by interpreting the event as a decisive miracle, or a manifest judgment from Heaven.

In enthusiasm, as in all other qualities, there are many gradations. The higher degrees of it are, unquestionably, as far as they influence the conduct, very per-

nicious; they have done great injury to the church, and afforded its enemies much occasion to blaspheme. But there are lower degrees of it, which are less injurious; and though I would not defend it *in any degree*, yet, in speaking of its milder shades, let us ever recollect the wise precept of Horace: *Ne scuticâ dignum horribili sectere flagello. Do not visit a venial error with a scourge, only proper for the punishment of an enormity.* A spirit of enthusiasm, at all events, is not the *only*, even if it were the *worst*, error of the modern church of Christ.

Mr. Cox seems to attribute the occasional *irregularities* of Fletcher almost entirely to the circumstance of his having been a foreigner, unused to the customs and discipline of the English Church. But this account of the matter is quite unsatisfactory; since he is represented by his biographer as excusing himself, upon one occasion, from a visit to Switzerland, on the ground of *irregular preaching being there impracticable*. He did not, therefore, acquire his lax notions of church discipline in his own country. The truth is, he had not given the subject any close attention. Led away in this respect by the ardour of his zeal, and by his compassion for the souls of men, he allowed little scope to the exercise of his judgment; and, like Whitfield and Wesley, though by no means to the same extent, lost sight of clerical consistency and general consequences, in the prospect of immediate and extensive usefulness. His ill-advised connexion with Lady Huntingdon's college at Trevecca, arose from the influence of the same principle.—He is not to be accused of ambitious aims. He never aspired to be the leader of a sect. But, for a clergyman, he certainly too much identified himself with the well-intended, but in many respects unjustifiable, proceedings of the

Methodists. It ought, at the same time, to be mentioned, to his credit, that he withstood the entreaties of some of Mr. Wesley's coadjutors, urging him to become an itinerant preacher; and said, with his accustomed simplicity, that *the snail was best in its shell*, and that he would *keep in his sentry-box till Providence should remove him*.

If we are to judge of his general preaching by some outlines of unwritten sermons which have been preserved, he would appear to have been more highly gifted with the talent of *invention* than with that of *selection* and orderly *arrangement*. In the outline, for example, given by Mr. Cox, of a sermon on Luke xii. 20. there is no want of matter; but the discourse is broken down into too many parts, and some of his divisions are trifling or improper. Perhaps his taste in preaching would have been more correct, had he devoted more attention to the study of polite literature. This he totally neglected, during the latter years of his life. He had an imagination eminently formed to feel the full force both of the pathetic and the sublime. But he was too much absorbed in the plain obvious duties of his great work, to find time or patience for studying any thing that tended only subordinately to promote his paramount object. Still his preaching, however deficient in good taste, must have possessed the eloquence of nature and reality. One trait well deserves to be recorded. In the midst, says his biographer, of a most animated description of the terrible day of the Lord, he suddenly paused; every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am!—Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavouring by the

force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the paths of righteousness, I am, with respect to many who reject the Gospel, only tying mill-stones round your necks, to sink you deeper in perdition!" The whole church, it is added, was electrified; and it was some time before he could resume his subject. Massillon's celebrated apostrophe on the day of judgment, which produced such emotion in his courtly audience, was adapted for the cultivated meridian of Paris: Fletcher's interruption was admirably suited to strike the rude villagers of Madeley. Massillon's was elaborate and sublime: Fletcher's was simple and pathetic. It was an arrow that went directly to the heart.

His *powers of conversation* appear to have been very remarkable. There are two instances related, in which he combated infidel, or at least sceptical, opponents, with such force of reasoning, such admirable restraint of temper, and such Christian meekness, as produced a very considerable effect upon their minds. He had a clear and solid judgment, whenever he calmly exercised that faculty.

I can merely touch upon some minor excellencies of the character of this remarkable man. There was nothing in his conduct savouring of violence or vulgarity. His family being nobly allied, and his education liberal, he retained a polish and urbanity, which, while it never interfered with the faithful discharge of his ministerial duties, served to recommend him to persons of rank and influence. Yet such was his indifference to worldly distinctions, that owing to a mistake which he had never been at the pains to rectify, his wife for some time believed him to have been the son of a common soldier only, instead of a general officer. Even his eccentricities were respectable; and the circumstance of his going

round his parish at five o'clock on Sunday mornings, with a bell, to summon the idlers of his flock to prepare for church, though it may excite a smile, can never seriously degrade him in the estimation of any liberal and reflecting mind.

Such was Mr. Fletcher, the Vicar of Madeley. He was, in many respects, *a burning and a shining light*; not, indeed, exempt from human frailty, but affording a memorable example of the power of genuine Christianity to purify, exalt, and ennoble the character of man.—Let us, for a moment, imagine what such a person as Mr. Fletcher might have proved, without the influences of Divine grace, and the tuition of the Gospel of Christ. Probably he would have been still amiable, candid, benevolent, upright, and enterprising. He might have proved, in his humbler sphere of action, what an Antoninus Pius was, upon the seat of the Roman empire. But all his exertions would have been confined to the *temporal* benefit of his fellow creatures; and probably a conviction of the little he could perform for the alleviation of human misery, might in some degree have paralyzed his labours, and dried up the source of his philanthropy. But view him as a minister of Christ, impressed with a firm belief of the Gospel, and with a deep sense of his own personal responsibility, in delivering the message of reconciliation to a careless and corrupt world, and how are all his natural qualifications for usefulness stimulated and improved! He now finds an object worthy of the utmost ardour of his spirit. Inflamed with the love of God, and deeply touched with compassion for the souls of men, he possesses motives for exertion infinitely superior to any with which he could be furnished by mere worldly considerations. When checked by occasional discouragements, he supports his courage, prompts his

perseverance, and keeps alive his activity, by a reference to the commands and promises of Scripture: and by dependence on the strength of an Almighty arm. In the mean time, he is not insensible to the *great recompense of reward*, and to the dreadful consequences of losing it. This obliges him to "*keep his heart with all diligence*;" and, in watching over his own personal advancement in religion, he finds that he is promoting most effectually the spiritual good of others, and that his example adds tenfold weight to his instructions.

It is, perhaps, vain to hope for many such brilliant exhibitions of Christian piety and holiness, until that period, when "the knowledge of the Lord shall cover the earth, as the waters cover the sea." Providence, however, has graciously ordained, that a few such "lights in the world" should arise in every age, for the purpose of showing what true religion is able to do for men, putting to shame the languid and lukewarm professor of Christianity, and rousing the sincere believer to greater vigilance and exertion. Instances of this kind are *patterns of good works*; which ought to be preserved, like the great master-pieces in cabinets of art, as proper objects for the study of all who desire to *grow in grace, and in the knowledge of our Lord Jesus Christ*. It is true, there is but one who *did no sin*, and in whom every species of perfection is to be found. Let *Him* ever be the grand model for our imitation. But let us, at the same time, follow others, in proportion as they followed the Saviour, and learn to admire and copy his excellence, as it appears reflected in those who have most *adorned his doctrine*, and extended farthest the boundaries of his kingdom.

F.

FAMILY SERMONS.—No. CLX.

Luke xxiii. 46.—*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

FEW things affect the mind more than the dying words of those whom we have known and loved; and if the individual be in any way eminent, or his last hours remarkable, with what eagerness do men listen to the narrative of his words and actions at the closing period of his existence! And who so eminent, who so worthy of affection, as the great Martyr of Calvary, the Son of God, the Saviour of the world? Of his expiring moments, we have, in the four Evangelists, a most affecting detail. He was not indeed quietly breathing out his soul in the retirement of a peaceful deathbed, but was in public, and in tortures upon the cross. We are not therefore to look for lengthened expositions of his doctrines, such as are recorded of some of the ancient philosophers, or for a repetition of the conversations which he was accustomed to hold with his beloved disciples, or the listening multitudes. His words were but few: they amounted to but seven brief exclamations, from the time he was transfixed to the cross, to the time he bowed his head and gave up the ghost. Yet what volumes do those few short ejaculations speak! The first was a prayer for his enemies, "Father, forgive them;" the second was a promise to an humble penitent, "This day shalt thou be with me in paradise;" the third was an effusion of that love, tenderness, and sympathy, which beamed in all he said and did,—"Woman, behold thy son; son, behold thy mother;" the fourth was an expression of the deepest mental anguish,—"My God, my God, why hast thou forsaken me?" the fifth, of extreme bodily suffering, "I thirst;" the sixth a tri-

umphant exclamation of victory and conscious pleasure, even in the midst of extreme weakness,—“It is finished;” the seventh, and last, was the calm self-committal to God of a soul about to quit a body worn down by afflictions, and languishing on the cross, in sure and certain hope of that heavenly state which was instantly to burst upon it in unclouded glory,—“Father, into thy hands I commend my spirit.” Having said thus, he meekly submitted to the stroke of death, and was translated to the presence of his Father and our Father, of his God and our God, there to dwell for ever in the glory which he had with the Father before the foundation of the world.

It may afford us profit, in meditating on the last words of our dying Saviour, first, to consider some of the circumstances under which he uttered them; and, secondly, to inquire what impression they ought to make upon our minds.

And, first, let us ask what were the circumstances under which these memorable words were pronounced. Often have they been uttered by the lips of the faithful in all ages: they were the language of David, in the thirty-first Psalm, when in his heaviness he betook himself to his God: they were the language of St. Stephen, the first of that noble army of martyrs who died for the testimony of a crucified and ascended Redeemer: since which period, often have they vibrated from the dungeon and at the stake, as well as from the calmer death-beds of innumerable private Christians, who from time to time have “slept in Jesus,” awaiting the blissful moment when the sacred deposit thus committed to the hands of a “faithful Creator” shall be reunited to its once frail and earthly, but then glorified and imperishable tenement, and shall be for ever with the Lord. But, hallowed as are these memorable words, by the lips of saints, and confessors, and mar-

tyrs, never were they uttered under circumstances so interesting to us all, as those in which they are recorded in the text. They were then the language of the incarnate and expiring Redeemer; of Him who, though equal with the Father, as touching his Godhead, and thinking it no robbery to claim the incommunicable honours of the Divine nature, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross, under the lingering tortures of which he was now bidding farewell to a world which he had dignified by his presence, and redeemed by his blood; but which knew him not, and treated him as a blasphemer, an outcast, and a malefactor.

In looking back at the circumstances connected with the dying exclamation of our Lord, we may, in fact, retrace all the leading events of human history. Even in paradise, his final conflict with the powers of darkness was foretold. The Seed of the woman was to bruise the head of the serpent; but “thou,” it is added of the serpent, “shalt bruise his heel.” The whole train of the subsequent narrative of mankind, up to the present hour, has shown the unhappy necessity for such a sacrifice for human transgression: the rites of primitive worship pointed towards it: it was foreshadowed in types, revealed in promises, and predicted in prophecies. At length, in the fulness of time, Messiah came: he was holy, harmless, undefiled, and separate from sinners: he went about doing good: his greatest enemies could find no fault in him: yet we see him despised, rejected, buffeted, spit upon, scourged, and at length nailed in agony to the cross. When we retrace all the affecting circumstances of his extreme suffering in the garden of

Gethsemane ; his rejection, his being betrayed by an avowed friend and follower—one who dipped his hand with him in the same dish ; denied by his most courageous disciple ; led from street to street, and tribunal to tribunal, in pain and in derision ; forsaken by his dearest earthly friends, and exclaiming, *My God, my God, why hast THOU forsaken me !*—surely never were circumstances so calculated to rivet the impression of a dying exclamation as those under which the Saviour of the world exclaimed with his last breath, “ *Father, into thy hands I commend my spirit.*” The peculiar observances, also, of the time at which he suffered, were remarkably striking. As no one of the Jewish rites or sacrifices could exhibit all the circumstances of his death, he united the peculiarities of many. He was the victim led without the camp ; being driven as an outcast from the gates of the city ; and, as if to show more forcibly the correspondence between the appropriate type of the paschal lamb, and the Anti-type Christ, our Passover, who was slain for us, the very time when he was outstretched upon the altar of the cross was not only the ordinary hour of the evening sacrifice, but the very period when the paschal lamb was being slain according to the injunction of the Levitical Law.

Having thus adverted to the circumstances under which our Lord’s dying words were uttered, let us inquire, in the second place, what are the impressions which they ought to make upon us.—It is not enough that we gaze upon Him as it were with idle curiosity, as did the multitude who witnessed his crucifixion ; it is not enough even that we weep for his sufferings, or are aroused, like his disciple Peter, to a vehement indignation against his betrayers and murderers. We must bring the subject yet nearer to ourselves. Whence this scene of sorrow ? why was that pure and sinless spirit thus breathed out in agony ? why should He, who had

never offended, thus bow beneath an unmeasurable load of sorrow ? The Scriptures furnish an answer to these inquiries. He died, the Just for the unjust, to bring us nigh unto God : his heavenly Father permitted Him who knew no sin, to be made a sin-offering for us, that we might be made the righteousness of God in Him. In this sad spectacle, we strikingly behold the truth of that fundamental doctrine of our faith, the fallen and miserable condition of mankind ; for it was to redeem us from this state of wrath, to procure us pardon for the past, and sanctifying grace for the future, that the Saviour thus submitted to bear our sins in his own body upon the tree, in order that, as in Adam all had died, so in Him might all be made alive. Here also, we witness the righteous displeasure of God against sin : here we read the extent and malignity of our offences, which made such a sacrifice necessary ; and here we behold, in unextinguishable characters, the love of the Father, who gave his eternal Son for our transgressions,—the grace of the Son, who willingly devoted himself to be the victim for our offences,—and the consenting mercy of the Holy Spirit, whose office it is to lead us, as humble penitents, to repose upon this never-failing Sacrifice for pardon and acceptance with God. No words can express the debt of gratitude which we owe to the ever-blessed and undivided Trinity for this stupendous act of mercy ; but in a most conspicuous manner should our eye be turned, in devout acknowledgment and humble faith, upon the great Sacrifice himself. Was ever sorrow like unto his sorrow, or ever love like unto his love ? Truly that love was stronger than death. He had power to the last moment to have retracted his arduous undertaking ; yet not all the pains of death could overcome his constancy. We find him, in the passage before us, still possessed of such unexhausted energy as to be

able to cry with a loud voice; and still the sovereign disposer of his own immortal spirit. He had but to exert the wish to come down from the cross in order effectually to reverse the taunt of his enemies, by saving himself, and thus abandoning the perilous task of saving others. But no; we see him, as it were, firmly fixing his soul for one short parting struggle; or rather we may say, for a composed and voluntary committal of his soul to God. His office had been willingly and cheerfully undertaken: He was the arbiter of his own life or death; yet such was his love, such his constancy, that he deliberately drank off the awful cup, drop by drop, to its bitterest dregs: he did not repent of his sacrificial undertaking; he went step by step through the whole of its painful stages; and now, having triumphantly exclaimed "It is finished,"—the effort is over, the work is done: he seals it beyond the possibility of retractation, by allowing the frail tie that bound him to earth to be disunited, and committing his spirit into the hands of his Father; not, as in the case of his servant Stephen, by an humble prayer, but by a confident and authoritative resignation, such as indicated to the last, that the events of both worlds were still under his control.

And while this scene is thus eminently calculated to impress us with an awful sense of the weight of our transgressions, which made such a sacrifice necessary, and of the unextinguishable love and constancy of the Divine Surety, it should also *strengthen our faith, and confirm our hopes*. Are we tempted, for example, by specious objections, urged against the Divinity of our blessed Lord? How strikingly does the whole scene of his crucifixion prove him to have been infinitely more than a mere man. Had he been an impostor, is it likely that he would have sustained his assumed character to the last, in the midst of such acute and

protracted agonies, and with every inducement to retrace his steps? Would he have died praying for his enemies, or have been permitted by Divine Providence to exhibit those marks of supernatural character, which led even a Roman Centurion to exclaim, "Truly, this was the Son of God?" Men are wont to be sincere in the agonies of a cruel and lingering death: yet the Saviour expired without wavering from his testimony, and with his last dying breath confirming that great fundamental truth, that "God was his Father;" thus, "making himself equal with God." And if any thing were necessary to add to the evidence which this scene affords of his Divinity, it would be incidentally supplied by the dying words of St. Stephen, already alluded to; for the last solemn deposit which our Lord placed in the hands of his heavenly Father, and which could be rightly committed to none but the Creator, St. Stephen, a very short time after, implored the Saviour himself to receive; thus affording the testimony of that holy martyr, that the Redeemer, in whose cause he was expiring, was in truth "God over all, blessed for evermore."

Or do we need our faith to be strengthened with regard to a future state, and the immortality of the human soul? Here we behold the incarnate Saviour in the agony of death; his body wounded, bruised, and about to yield up that breath of life which the Creator had breathed into it; yet his soul was unsubdued; and his faith never wavered as to the future existence, the eternal duration, and the never ending blessedness of that pure and untainted spirit which he was about to resign into the hands of his Father. He did not indeed employ that exulting language which we sometimes find issuing from the lips of dying malefactors, who, if they had been spared, would perhaps have fatally proved by a relapse into sin, how little reliance is to be

placed on a hasty repentance, in the prospect of immediate death, and how much more befitting, under such circumstances, is the humble language of the publican, "Lord, be merciful to me a sinner," than the confident expressions of saints, and apostles, and martyrs, who had long "fought a good fight," before they thus "finished their course with joy!" But though we do not hear from the Saviour any expression of those triumphant feelings with which he has often mercifully favoured his faithful servants in their last moments, and which self-deceivers have sometimes appropriated, yet he exhibited a calmness, a confidence, an unshaken certainty as to the future, which ought to strengthen our faith, even more than if he had devoted his expiring moments to a formal statement of his doctrines, and the proofs of their divine inspiration.

And O that, after His example, we may be enabled in our dying hours to commit our souls in faith and hope to our God and Saviour! And in order that such may be our blessed lot, let us begin from the present moment diligently to make our calling and election sure. Let us repair, in penitence and faith, to his all-sufficient sacrifice; let us earnestly endeavour to do his will, and fulfil his commands; and let us pray for the constant grace of his Holy Spirit for that purpose; remembering always that He died not only to bring us nigh to God by his blood, but also to purify to himself a peculiar people, zealous of good works. If called to suffer for his cause, let us imitate the example of his patience; and follow him in the thorny but salutary path of self-denial, taking up our cross daily, and treading in his hallowed footsteps. If such be our character, unspeakably great is our privilege. In all our afflictions, he is afflicted: the spirit which he committed to his Father, is still in heaven, where he for ever dwells, touched with the feeling of our infirmities, pleading our cause at the right hand of the Majesty on

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high, and pouring down upon us the daily influences of his Holy Spirit. We may therefore confidently repose in him; we may look forward with devout joy to the eternal world, as having there a faithful and tried Friend; and we may tread as on the confines of a paradise, where this once crucified, but now risen and ascended Conqueror, awaits our arrival. Into his hands, therefore, let us every day and hour habitually commit our immortal spirits, not knowing how soon he may summon us to his heavenly mansion, there to be like him, and to see him as he is; not as on the cross of his humiliation, but in the glory which he had with the Father before all worlds.

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To the Editor of the Christian Observer.

ROM. i. 19, 20, is often triumphantly adduced as affirming the competence of reason, unaided by revelation or any supernatural influence, to discover the grand perfections of the Deity from the works of creation. Now, the persons who appeal to this portion of Scripture as an argument, must admit the Bible to be divinely inspired; but it will be no easy task for them to reconcile the decisive and reiterated announcements of that volume, respecting the being and attributes of God, with their own opinion as to the sufficiency of unassisted reason. Nor will they find it less difficult to account for the fact, supported not merely by the testimony of Scripture, but by the voice of all history, that, in the absence of revelation, even the wisest philosophers have been unable to attain accurate conceptions respecting the character of the Supreme Being.

On an *à priori* view of the question, therefore, it appears to me improbable that the sentiment alluded to should be conveyed in the passage which is quoted in its support. A careful investigation of the sense and bearing of that passage, will

perhaps confirm this presumption. The Apostle is showing the guilt of all mankind, both Jews and Gentiles; and from this he deduces the necessity of the Redeemer's sacrifice and righteousness, as the only medium of justification before God. In reference to the Gentiles, he begins to speak more particularly at the 18th verse: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." These persons are here declared to have some knowledge of the truth, but to hold this knowledge in unrighteousness; that is, to neglect acting up to the measure of light which they possess. To explain this circumstance more largely, and to justify the Divine wrath which it occasioned, the Apostle proceeds to state, that with the distinctive attributes of the nature of God, namely, his eternal power and Godhead, these Gentiles had already been made familiar by the Almighty himself, who has impressed on all his operations very legible marks of his character. These marks have been visible ever since the creation of the world, when an express revelation of the Divine nature and perfections was no doubt afforded to our first parents. This seems to me to be the idea conveyed by the expression, ἀπο κτίσεως κόσμου: as if the Apostle had said, "Ever since the time when a direct revelation was made of the attributes of God, the works of creation and providence* have been perpetual indications and memorials of those attributes. Those persons are therefore inexcusable, who, though destitute of a written revelation, do not act ac-

* It is the opinion of Schleusner, that to the words τοῖς τοῖς ποιήμασι, rendered in our version, "the things which are made," a more extensive signification is to be annexed than that of the works of creation. "Latissime autem patet hoc loco formula τὰ ποιήματα Θεοῦ, ita, ut non solum opera creationis, quæ vulgo dicuntur, sed etiam omnes visibiles operationes divinas in rerum naturâ complectatur. Ps. cxliii. 5." Vide Schleusneri Lexicon, in Ποιήματα.

cording to that knowledge of God which was communicated at the creation; and which, ever since that period, would have been brought to immediate remembrance, as well as retained more firmly, in case the visible works of creation and providence had been properly considered." (νοούμενα.)

The above interpretation appears to me entitled to consideration, as affording, if correct, a satisfactory solution of a passage which has often been quoted with an air of confidence, in the defence of opinions apparently repugnant both to Scripture and fact. C.

To the Editor of the Christian Observer.

PERHAPS the following brief account of Mount Calvary, taken from Calmet's Dictionary and Maundrell's Journey from Aleppo to Jerusalem, may prove satisfactory to your correspondent QUÆRENS.

"Calvary or Golgotha: a little mountain to the north of Mount Sion went by this name, probably by reason of the similitude it bore to the figure of a skull or man's head," &c. &c.—*Calmet*.

"The church of the Holy Sepulchre," says Maundrell, "is founded upon Mount Calvary, which is a small eminency or hill upon the greater Mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from infamy, and has been always revered and resorted to with such devotion by all Christians, that it has attracted the city round about it, and stands now in the midst of Jerusalem; a great part of the hill of Sion being shut out of the walls, to make room

for the admission of Calvary.”—The superstitious ceremonies observed by pilgrims and devotees ever since the destruction by Constantine and St. Helena of the statue of Venus, (erected by Hadrian out of contempt to the Christians,) are detailed at length by Maundrell, p. 68, &c. W.

To the Editor of the Christian Observer.

YOUR correspondent QUERENS may find it difficult to obtain the precise information he wishes; for, though Calvary is currently denominated “a mount,” it is not so called in Scripture; and it cannot perhaps be absolutely *proved* that the mount near Jerusalem, long consecrated by tradition as the site of the crucifixion, is the exact scene of that awful event. The suppositions of travellers and pilgrims, however probable, are not conclusive evidence. At the same time they deserve some degree of weight; and as to the general fact of Calvary having been a mountain, (probably an eminence on Mount Moriah,) it has been so long and generally admitted, that I make no doubt the belief has originated in decisive testimony, though Quærens or myself may not have the means of retracing it. Perhaps some of your learned contributors can inform us by what ancient Jewish or Christian writers the spot of the crucifixion is called

“a mount?” a single passage to that effect from any writer of the first two or three centuries, or earlier, would fully settle the point.

Biblical scholars have also differed as to the origin of the Hebrew name *Golgotha*, to which the term *Calvary* corresponds: some supposing that it derives that appellation from its resembling the figure of a skull; others, from the bones and skulls of malefactors being buried on the spot: and others, from its being a place for the decollation of criminals. Happily, amidst the uncertainty that may attend many points of philological or antiquarian research, we are left in no doubt as to any essential circumstance in the evangelic history; so that whatever controversy may be raised respecting the exact site of Calvary, there can be none respecting the all-important fact, that there the incarnate Saviour offered a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world; and that all who come unto God by him shall not perish, but have everlasting life. Truths like this only shine the brighter, from the obscurity which hangs around many points of merely curious and learned detail. God has made it necessary for us all to believe the Gospel, and to obey its injunctions; and these are plainly revealed: on less important topics the Scriptures are often silent or obscure.

T.

Miscellaneous.

To the Editor of the Christian Observer.

IN defence of Lord Byron's “Cain” it was lately urged, among other arguments, in the High Court of Chancery, that Milton, whose veneration for Christianity is unquestionable, has put language into the lips of Satan which it was contended would

justify the exceptionable passages in the poem then under adjudication. The Lord Chancellor is stated to have remarked in substance, in reply to this argument, that from a perfect recollection of the contents of *Paradise Lost*, having perused it very recently, he could undertake to assert that there was nothing in

that poem intended to disparage religion, but that every thing was calculated for a contrary effect. On this point there can indeed be no question; yet it is still open to discussion, whether there are not remarks and descriptions in Milton's work which it would have been far better to have left unpened; and, if I am not greatly mistaken, every reader of keen Christian sensibility has always been far more pained than pleased with the passages to which I allude.

Among the numerous critiques which have been written on the *Paradise Lost*, I do not remember to have any where seen a regular moral estimate of this celebrated poem, till I lately met with the following valuable paper in a transatlantic religious monthly miscellany of about three years' standing, published at New-Haven, entitled "*The Christian Spectator*," and which contains various useful and interesting papers. The work is, I believe, scarcely, if at all, known even by name in this country; and I shall therefore, for the sake of your readers, transcribe the paper in question for your pages;—a compliment which the conductors of the American publication have often paid, with handsome acknowledgments, to papers in the *Christian Observer*. The part of the essay to which I would chiefly invite attention, as peculiarly interesting from the recent discussions on Lord Byron's *Cain*, is that in which the writer gives his moral estimate of those passages in the *Paradise Lost* which relate to the character and sentiments of Satan and his fallen companions.

U.

A MORAL ESTIMATE OF *PARADISE LOST*.

The literary character of this poem has been too often discussed, and is too well established, to require additional investigation at the present period. Like its predecessors,

the *Iliad* and *Æneid*, of heroic memory, *Paradise Lost* has received the sanction of time, and will probably last as long as that impartial panegyrist.—The labours of criticism, as we learn to our surprise, first brought it into *general* notice; but subsequently to the days of the *Spectator*, down to the poet's latest and most enamoured biographers, criticism, with few exceptions, has been the echo of public applause.

The *moral* character of the poem, however, as is the case with every other production, is a concern of much higher importance, and *that* I conceive to have been, by most readers, less regarded and less understood than any thing else belonging to this great work. My object in the following observations will be to discuss its merits, purely as a religious poem, and the offspring of the genius of Christianity.

In a production like *Paradise Lost*, possessing the highest literary excellence, and destined, as poets say, to immortality, the moral influence is peculiarly important. It is both the proof and the effect of genius to sanction what it inspires. If therefore the impression made be favourable to evangelical piety, nothing is more to be desired; if unfavourable, nothing is more to be deprecated. The impression either way is always deep in proportion to the strength or prevalence of genius in a work: Even vice, under the glowing touches of this magical power, may, by its insinuating aspect, be mistaken for virtue; and "the worse," by its seeming consistency, be made to "appear the better reason." What then must a work, which is clearly one of the highest efforts of poetical talent, and on a sacred subject, be capable of effecting in regard to the moral exercises of the enthusiastic reader!—Judging from what has often appeared, and been acknowledged, it is not to be doubted that this poem is capable of making the deepest impressions of a serious nature. Certain it is, that no book is marked by more

distinctive features—is capable of fixing more firmly its story on the memory, or painting more vividly its images on the imagination. Whatever, therefore, may be its moral influence, that influence must be peculiarly commanding; and the remark may perhaps be hazarded, without the charge of extravagance, that no book in the English language, the Bible excepted, has more deeply impressed on the minds of readers its own peculiarities of religious diction, sentiment, and feeling. As a proof of its effect on our religious mental associations, it may be remarked, that many of our prevalent ideas on the primeval state of man, and his fall—on heaven and hell—on angels and evil spirits, supposed, until examined, to be derived from revelation, are merely the fictions of the poet.—The Bible furnishes but comparatively few hints on these subjects, and yet, through the magical influence of Milton, we seem to be possessed of particular and full information.

The moral influence of a book is the impression of a religious nature which it is capable of producing on the mind of a *susceptible, intelligent reader*. According as that impression is favourable to Christian piety or not, the book is valuable or worthless in a moral view. The moral of a book, particularly of poems, is not always what it professes, or is supposed to be. The great ethical lesson of the *Iliad*, for instance, is said to be the advantages of union, or the evils of dissension among princes. This thought may have been in the mind of the bard; but the real moral of the poem is the desirable nature of ambition, military prowess, and revenge. The impression which is made, the ardour which is inspired, is altogether in aid of these principles or passions. And whatever is the chief impression made by a work, this, in the opinion of an elegant essayist, is the only proper moral. The leading religious pro-

position of *Paradise Lost*, is *the justification of the ways of God to man*. Whether this or any similar evangelical object has been effected, and to what extent, may appear in the sequel. In the estimate which is made of the work in this respect, it will be proper, according to the remarks already suggested, to consider not merely what is theoretically established, but what is the actual and most powerful feeling inspired.

My plan will lead me to mention, first, the *excellencies* of the poem in a religious view.

1. Here it will immediately occur to the reader, that the solemnity of the general subject, together with the sacred character of many of the particular topics connected with it, is a consideration of no small importance. It is itself some praise, in poetry, to select an impressive subject, of a serious cast, and to present for the entertainment and instruction of mankind ideas peculiar to the scriptural revelation. The world has heard enough of the feats of heroes, and the projects of great men. It is filled with the eulogy of virtues which the Bible does not recognise, and of characters which it is lamentable should have ever existed. Active courage, patriotism, friendship, and the like, in the sense they are commonly understood, are not acknowledged, according to a statement somewhere made by Paley, as constituting a part of Christian morals; and the characters which they form are only of that description of which the world is worthy. The subjects of many of our most popular poems are of such a nature that it would be a waste of a man's time and talents to be employed in the perusal, and much more in the composition of them. Riches, fame, and pleasure, worldly good, and I may say worldly virtues, are sufficiently alluring to multitudes, without borrowing any addition to their charms from the "Muse's painting." In order to make the most favour

able impression on the mind, with respect to that which essentially concerns it, (if the poet's object be to do good as well as to please,) the great leading idea should be solemn, and correspondent with the awfulness or grandeur of the human destiny. Although it were easy, even on an ordinary topic, to interweave with it some moral truth, or to derive from it some striking lesson on the subject of salvation; thus by a pious deception taking hold on the mind, and influencing its associations in favour of religion; yet this has very seldom been done. Very few, like Cowper in his *Task*, while sporting on light or common themes, have caused their readers to pass from an innocent gayety to solemn thought, and to fall upon the most evangelical sentiments, without their perceiving any depression of poetic spirit, or any diminution of their own delight. As this is a felicity which too few have attained, or seemed desirous of attaining, there is some advantage, therefore, and not a little praise, considering its uncommonness, in Milton's choice of a sacred and solemn theme for so important an attempt.

It has been made a question with the critics, whether the poet's subject is a happy one for the work he undertook; whether, if it had been more human and less divine, it would not have been more interesting to the bulk of readers. It has also been considered as a fault, that the marvellous, or supernatural, forms not the machinery, as is common in others, but the groundwork of the poem. But, however this may be, and however it may be decided what are the most proper subjects for the Epic Muse, yet Milton's must be allowed to be in itself good, or good for some species of poetry. Whether properly heroic or not, it possesses uncommon interest. Our minds cannot be employed upon it with too great frequency or seriousness. The Fall of man, and the circumstances which attended it; together with

that interest which must have been attached to it in the counsels of eternity, and that train of operations and effects which is known to have followed it in time; is a subject, of all others, the most touching and solemn, and capable of making a degree of desirable religious impression by the plainest representation. In Milton's hand it loses none of its native greatness. It was suited to the peculiar powers of his genius. He alone was fitted for it, or could bring to it sufficient elevation of thought, richness of fancy, and energy of expression. With singular felicity, he has contrived, both in the principal story, and in several digressions and episodes, to interweave a great part of the history of redemption, and many of the particular truths, precepts, and narrations of Scripture. *Paradise Lost*, therefore, if not an *heroic*, may, according to Addison, be called a *divine* poem. In its subject, certainly, it bears this character, with the peculiar interest which it claims on such an account.

2. Another particular recommending this poem, as religion is concerned, is the *generally grave and pious spirit* with which it is written.—Milton seldom degrades his solemn theme by the want of a manly seriousness, and of a religious awe. He seems to himself to tread on consecrated ground, and whatever mistakes he may have made in certain representations, yet there is no reason to doubt his pious intentions, and chastened spirit. The subject itself was calculated to inspire such a feeling, and his fervent invocation of the Holy Spirit at the commencement of the poem, was a happy prognostic of the temper which might be expected to reign through it. The dews of Castalia did not more moisten his lips, than every thing which became a pious, if we may not say an eminently holy, man, had imbued his heart. While we meet with that beautiful suggestion—

"Smit with the love of sacred song;
but chief
Thee, Sion, and the flowery brooks be-
neath
That wash thy hallow'd feet, and war-
bling flow,
Nightly I visit:"

Or that warmer one—

"Hail, Son of God, Saviour of men!
thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp
thy praise
Forget, nor from thy Father's praise
disjoin:"

we may indulge a hope, that the bard would not, intentionally, infuse into his song a spirit which was inconsistent with such high and holy professions. Indeed, a mind which was capable of conceiving, or which could be employed about such ideas as Milton has expressed of the majesty of God, the grace of Messiah, the charms of goodness, the splendour of heaven, and the gloom of hell, may be permitted, without a censure, to exercise its mighty powers on these subjects. It is difficult for a person of reflection to read some strokes, or indeed some protracted representations, in this book, without being throughout arrested in his feelings, by every thing that is solemn, not only in the subject, but in the manner of representing it. Let him, for instance, descend into the abyss where Satan and his crew lie sweltering in fire; let him hear them

"Converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end,"

and he will feel that the poet has made it a place where being itself is a curse, and where it infinitely concerns him not to be doomed to take up his residence. Or let him attend to a few representations of the following kind; and if his mind is not impressed with a salutary dread of sin and its consequences, it is no solemnity of representation which can impress it. In the fourth book, Gabriel addresses Satan thus:—

"So judge thou, still presumptuous!
till the wrath,

Which thou incur'st by flying, meet thy
flight
Seven fold, and scourge that wisdom
back to hell,
Which taught thee yet no better, that
no pain
Can equal anger infinite provok'd."

In the same book, Satan says to him-
self—

"Me miserable! which way shall I flee,
Infinite wrath, and infinite despair?
Which way I flee is hell; myself am
hell,
And, in the lowest deep, a lower deep
Still threatening to devour me opens
wide;
To which the hell I suffer seems a hea-
ven."

An illustration of this kind, how-
ever, cannot be well presented by a
few examples. The book must be
read throughout, to form a proper
opinion of it in this respect.

3. It is again to be noticed in fa-
vour of *Paradise Lost*, as a religious
poem, that it is not without its inter-
esting developement of evangelical
truth and correct principles. Poetry,
in general, is liable to objections on
this ground. Not only is there a
woful omission of what is good, but
there is a repletion of what is bad.
Most poems in our language, and it
may be presumed in other languages,
abound with erroneous sentiments
and false principles. There is, per-
haps, no other species of writing so
faulty in this respect. *Paradise
Lost* forms, to a considerable degree,
an exception to the present remark.
The sentiments are, for the most
part, doctrinally correct, and exhibit
the aspect of scriptural representa-
tion. The poet cannot be accused
of entertaining materially unsound
views of the tenets of revealed reli-
gion. In general, the profound doc-
trines of predestination, free grace,
and moral agency; as also the mo-
mentous point relating to the incar-
nation of Christ, and the work of re-
demption by him, are represented in
the manner of the Bible, as nearly
perhaps as the nature of poetry will
admit. This circumstance, so far as
it extends, is no small praise; and

were there no principle to counteract it in other respects, would cause the poem to rank as high among the repositories of evangelical truth, as among the sources of intellectual gratification.

With regard to the *practical effects* of truth and error, or the qualities of moral action among intelligent beings, the poet is entitled to much praise in their delineation. The internal workings, and the outward aspect of holiness and sin, both in superior natures, and in man, are represented mostly as they are known, or as they must be conceived to be.—The dignity, beauty and excellence of the one, and the meanness, deformity and vileness of the other, are painted in the colours of truth and nature. In his description, they are reflected as from a mirror upon the mind of the reader. We may ascertain, by looking into our hearts, how faithfully he depicts, for instance, the operations of sin from its incipency to the full-grown overt act. In recounting the counsels and projects of the evil spirits, and in detailing the successive steps of the temptation and fall of man, we may find exquisite specimens of his art. With what graphical correctness, particularly, has he described that mental process, which must be supposed to have taken place in Eve, immediately previous to her first act of disobedience! Her attention is first excited by the beautiful appearance and insinuating address of the serpent, in consequence of which she suspends her rural labours. She is then affected with surprise at his possession of the powers of speech. Her surprise naturally degenerates into curiosity, and she is induced to inquire into the cause. The cause being disclosed, her curiosity is yet further aroused; and she wishes to know where the fruit, possessing such wonderful properties as the serpent ascribes to it, may be found. Prompted by such a principle, she consents to follow the tempter, and is soon brought to the forbidden tree.

Here the instinctive suggestions of her innocence made her at first positively averse to eating the fruit. But she had partially committed herself, and her curiosity being awake to the highest degree, she was prepared to give ear to the farther insinuations of the tempter. His flattering description of the virtues of the fruit, and the sight of it, create desire. She hesitates through fear; but resolving at length to eat, she reasons herself into the belief, that she may disobey her Maker with impunity, and then finishes the dreadful deed. Nothing can be conceived more natural than such a process of mind in Eve; and it is drawn with such felicity as evinces its source to have been the poet's knowledge of the Bible and of the human heart. From such delineations of moral conduct, what profitable lessons do we not receive on the great concerns of duty and salvation! How emphatically are we cautioned to avoid the causes which lead to temptation and to sin!

The feelings of the unholy, upon the supposition that they could be received into heaven, were never better expressed than in the following lines spoken by Mammon.

“Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes
could we
Stand in his presence humble, and receive
Strict laws impos'd, to celebrate his throne,
With warbled hymns, and to his God-head sing
Forc'd hallelujahs?—
————— how wearisome
Eternity so spent, in worship paid
To whom we hate!”

The dignity of goodness and the meanness of vice, Milton has incidentally depicted, in a manner calculated to excite the greatest admiration of the one, and contempt of the other.

"So spake the cherub,"

that is, to Satan, who had been caught in the form of a toad tempting Eve in her sleep,

"and his grave rebuke,
Severe in youthful beauty, added grace
Invincible; abash'd the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw
and pin'd
His loss.

The eulogy, in the sixth book, on the fidelity of Abdiel, beautifully delineates the character of that virtue, and is conceived in the very spirit of religion.

"Servant of God, well done! well hast thou fought

The better fight, who single hast maintain'd

Against revolted multitudes, the cause
Of truth, in word mightier than they in arms:

And for the testimony of truth hast borne

Universal reproach, far worse to bear
Than violence: for this was all thy care
To stand approv'd in sight of God,
though worlds

Judg'd thee perverse."

Paradise Lost contains too many admirable representations of the qualities of moral action to be all here noticed. The few that have been presented may serve as specimens of the rest.

4. The religious character of *Paradise Lost* is further recommended by the consideration, that the poem forms a noble commentary on the Bible, viewed as a storehouse of elevated ideas. Above all other poems, it may be considered as representing the grand and sublime of Christianity, not indeed without expressing at times some of its more soft and beautiful features. It may serve to prove, with what advantage the Bible may be employed in matters of taste and fine writing. This, however, is rather a collateral circumstance, than a direct consideration evincing the value of the poem in a moral point of view. In the hands of an inferior genius, the Bible would not

have been thus recommended. But in regard to a mind on which the sacred volume could operate in its full force, it would appear as contributing not only to the means of holiness, but to the inspirations of genius. In *Paradise Lost*, poetry and eloquence are under eternal obligations to the Scripture. To one of the greatest productions of any age, they have given birth; and some of the first beauties of the poem are drawn from their stores. The natural sublimity of Milton's genius was much improved by his diligent perusal of the Bible; and his manner, style, turn of thought, allusions, and figures, bear an agreeable analogy to those of the Sacred Volume, and, to a considerable extent, are suggested by its contents. Compared with another valuable poem, in the light now considered, *Paradise Lost* is a kind of reflection of the historical and didactic majesty of the religion of the Bible; while the *Task* of Cowper is an image of its practical and experimental excellence. In the one, this religion appears in its overpowering grandeur and doctrinal solemnity; in the other, in its enchanting beauty and every-day use. In *Paradise Lost*, you find it, as Plato says of music, *an imitation of the most beautiful nature possible*, and arrayed in the attributes of an unbending divinity; in the *Task*, you find it in a form of the most beautiful nature *actual*, and shining with the tempered brightness of the example of Him who was *embodied perfection*. Milton associates religion with all the loftiness of the understanding; Cowper with all the sensibilities of the heart. Where these respective qualities are occasionally interchanged, they serve only to heighten, by contrast, the value of the peculiar and prevailing characteristics of each.

Examples, confirming the truth of the above remarks in regard to *Paradise Lost*, cannot be adequately given, unless by rehearsing a considerable part of the book: but

whence could the moral grandeur of such a sentiment, for instance, as the following, be derived, except from the religion of the Bible? Antiquity has produced nothing that can be compared to it. Belial, though racked with the anguish of a reprobate spirit, is made to say,

“that must be our cure,
To be no more: sad cure! for who
would lose,
Though full of pain, this intellectual
being;
Those thoughts that wander through
eternity;
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?”

(*To be continued.*)

To the Editor of the Christian Observer.

I HAVE thought that it might be useful to select a few of the most prominent features in Chemistry, which are proofs of the existence and providence of the Deity, and which have been omitted to be mentioned, or are only slightly touched upon, by Dr. Paley, and other writers on Natural Theology. The facts I have selected are purposely taken from popular sources, and, though familiar to persons of science, may be perused with pleasure and improvement, by your younger readers especially, for whose benefit I chiefly wish their insertion in your pages.

I shall begin with describing some regulations in regard to air and water, which are attended with beneficial consequences. The air which we breathe is composed of two gasses, oxygen and nitrogen, and contains likewise a portion of carbonic acid gas, which is a union of carbon and oxygen. These gasses occur exactly in the right proportion for the support of animal life. If the parts of oxygen and nitrogen were reversed, the air taken in by respiration would be more stimulant, the circulation would become accelerated, and all the secretions would be increased: the vessels being thus stimulated to

inordinate action, their tone would be destroyed by over excitement; and if the supply from the stomach were not equal to the consumption, the body must rapidly waste away. In other proportions, these very ingredients form one of the most corrosive of acids, a very small quantity of which taken internally would cause certain death.

The gasses have been divided by some writers into the respirable and non-respirable: or those which support, and those which extinguish combustion; and it is remarkable, that if we attempt to breathe any of the latter, they stimulate the muscles of the epiglottis in such a manner as to keep it perfectly close, and prevent, in opposition to our utmost exertions, the smallest quantity of gas from entering into the windpipe or lungs. Oxygen gas is absorbed by the blood through the lungs; but, as if with an express view to preserve the caloric that is necessary for the animal temperature, carbonic acid gas and nitrogen gas, which are thrown off by the act of respiration, have been endued with less capacity for caloric than any other gaseous substances: the first of them has even less capacity for it than many liquids, and the second less than ice itself. The interval between every inspiration, by a most providential adjustment, allows time for the nitrogen, which is lighter than the atmospheric air, to ascend, and for the carbonic acid gas, which is heavier, to descend, by which means a space is left for a fresh current of uncontaminated air.

Atmospheric air has the property of preserving its equilibrium at all times; and its elasticity is such that, however it may be consumed by respiration or combustion, its place is immediately supplied by a new portion, and it is found to be of a homogeneous nature at whatever altitude, or in whatever climate it may be examined. Amongst its several uses, it is well known to refract the sun's rays when below

the horizon, which is the cause of twilight; and it has been ascertained by aeronauts, that birds cannot fly beyond a certain height, which shows that its density near the surface of the earth is exactly what was requisite for the residence of the feathered race. The principle of fluidity, which is owing to caloric, (or the *matter* of heat, as distinguished from the *effect*,) being interposed between the particles of a fluid, would dissipate all fluids into the air, were it not for the pressure of the atmosphere, and the mutual attraction that subsists between these particles; and were it not for the same pressure, the elastic fluids contained in the finer vessels of animals and vegetables, would burst them, and life become extinct.

To evaporation we are indebted for many important services. The temperature of the human body is much greater than that of the surrounding air; and were it not for the excess of heat being carried off by perspiration, we should be exhausted under any great fatigue: but cold-blooded animals, whose temperature is regulated by the medium in which they live, never perspire. The ocean supplies many millions of gallons of water by evaporation, which is conveyed by the winds to every part of the Continent; and the Mediterranean alone is said to lose more by this cause, than it receives from the Nile, the Tiber, the Rhone, the Po, and all other rivers that fall into it.

Water is composed of two gasses, hydrogen and oxygen; and had not these ingredients been so proportioned as to neutralize each other, it would have been converted into a highly corrosive poison. Hydrogen, oxygen, and carbon, are the food of plants, which have the power of decomposing air and water. The vegetative organs seize the carbonic acid gas of the atmosphere; and while they appropriate the carbon to themselves, the oxygen is thrown off, in order to renovate the

air by its union with the nitrogen rejected by animal respiration. They also absorb hydrogen from water, and disengage the oxygen, which is attended with the beneficial effect just mentioned. The whole of the oxygen, however, is not given out by vegetables, but part is retained, which, together, with carbon and hydrogen, forms sugar, oil, wax, gum, &c. The upper side of the leaf is the organ of respiration: hence some plants, which close the upper surfaces of their leaves during the night, give out oxygen only in the day. In addition to the usefulness of vegetables for the renovation of the atmosphere, many insects assist in the accomplishment of the same purpose, and convert to their own support such substances as, by the exhalation of their putrid miasmata, would in time destroy the whole animal creation. So wonderfully is the balance kept up, that the air of the most crowded cities has been found to contain as much oxygen gas as that of other places.

In general, bodies contract, and become of greater specific gravity, in cooling: but water affords a remarkable exception; for it actually becomes increased in bulk, and its specific gravity continues to lessen, as it cools. Ice is lighter than water, partly owing to air-bubbles produced in it while freezing; but it has been supposed, that the increase of bulk is owing to a different arrangement of its particles, ice being a crystallization composed of filaments, which are found to be uniformly joined at a particular angle, and by this disposition occupy a greater volume than if they were parallel. Were water subjected to the usual law of nature, it would have sunk as it froze, and the beds of rivers would have been congealed; but by swimming upon the surface, the ice preserves a vast body of caloric in the subjacent fluid from the effects of the cold. It is equally worthy of notice, that the upper stratum of

water in rivers and lakes, by giving out caloric to the currents of cold air passing over them, becomes, in consequence of the arrangement just mentioned, of *greater* specific gravity than the substratum, and therefore sinks; and this occasions the rise of a portion of warmer water, which gives out its caloric in like manner, and this constant circulation very much contributes to moderate the rigour of winter throughout the temperate zones. In the ocean, and other deep bodies of water, this circulation goes on for a considerable time, and an immense quantity of caloric is thus thrown into the atmosphere: but apparently in order to preserve the creatures which inhabit this element, its specific gravity no longer *increases* by the further diminution of its temperature when the whole mass arrives at about 42 degrees of Fahrenheit, and the circulation of which we have been speaking entirely ceases. Though fresh water freezes when reduced to the temperature of 32 degrees, sea water does not freeze till cooled down to about 28 degrees, which may have been designed in order to keep the ocean open at all seasons. If snow be placed before a fire, it will receive no increase of *temperature* till the whole of it is melted, though it has an accession of *caloric*, which is necessary to give it fluidity: if this were not the case, whenever the atmosphere becomes warmer than 32 degrees, the ice and snow would be melted in an instant, and all cold countries would be subject to dreadful inundations.

A confined body of air being a non-conductor of caloric, the advantage of snow, as a covering for the earth in winter, is owing to its being so lightly spread as to hold an abundance of air within its interstices, and to preserve the warmth of the vegetable world.

There are many striking facts relating to the earth, alkalies, and metals, a few of which I shall mention.

Phosphate of lime, which is a salt composed of phosphoric acid and lime, and is one of the chief ingredients in bones, is found also in milk, and assists in the formation of bones in the young animal; but after its bones are sufficiently strengthened, the milk of the mother loses this property: so that in this instance there not only appears to be a provision, but that provision is withdrawn when there is no longer any use for it. This salt is also found in the eggs of birds, though not in all other shells, evidently for a similar reason; and likewise in the farina of wheat, while the straw, which was not intended for food, contains *carbonate* of lime only.

Animal bile contains soda, which is an alkali, and therefore combines only with the substances taken into the stomach, and renders them soluble.

To the principle of caloric, metals owe their malleability and ductility, for in very intense artificial colds the most ductile metals, such as gold, silver, and lead, lose their malleability and become brittle. To show likewise with what inconvenience a small deviation from the order of nature would be attended, it may be remarked, that caloric is one of the weakest of all known affinities; and it is owing to this circumstance that organized bodies have no difficulty in separating a sufficient portion from the substances around them, and securing to themselves the quantity necessary for their wants.

I cannot conclude this paper without observing, that the simple or elementary bodies of which the world is formed, and which give rise to such an infinite variety of objects around us, are very few in number; and if we reflect on the indestructibility of matter, and its perpetual changes into new and endless combinations, we cannot but admire the beauty and economy of nature, and adore the wisdom as well as the power of the Creator.

F. S.

To the Editor of the Christian Observer.

THERE are few documents more interesting to a pious and benevolent mind, than the Reports of the numerous religious and charitable societies which add lustre to this age and country. The mode of drawing up these Reports, in the case of the principal societies, is in general well adapted to the object in view; but instances sometimes occur, especially in provincial institutions, in which these useful records lose much of their interest and value by an unhappy method of communicating the information they contain. As this class of compositions is at present very numerous, scarcely any town or village in the country being destitute of one or more societies whose proceedings are annually reported to the members, and in many instances printed for their accommodation, and with a view to extend the interests of the institution, it may not be a superfluous task to submit a few hints respecting the qualities which ought to characterize a Report of a religious and charitable society. It is not to be expected, nor is it by any means necessary, that every agent of a benevolent institution should be able to detail its proceedings in a scholar-like and classical manner; but there are defects *not* of a literary kind, which it is in the power of every person to avoid, and excellencies which it requires no great degree of facility in composition to attain.

In the first place, then, the Report of a charitable institution should be characterized by a strict adherence *to truth*; and this not in the mere letter of its narration only, but in its general spirit and tendency. There should be no trick; no subterfuge; no half-statements, conveying an impression which the whole history of the case does not warrant; no attempt to conceal any unpopular but necessary article of expenditure under plausible items; in short, nothing

which the strictest sincerity cannot fully approve. That such artifices have been sometimes employed—not, indeed, that ever I heard, in the leading *religious* charities, but in some other eleemosynary institutions—the disclosures which have been made to parliament on the subject of charitable funds, especially those for education, too lamentably prove. Carefully avoiding these *moral* blemishes, a report should be drawn up with Christian frankness; it should lay no traps for false inferences: it may, indeed, like a wise and prudent man in the exercise of a sound discretion, pass lightly over or wholly omit some circumstances, which a fool or madman would heedlessly and injuriously publish, but it must not garble statements or misrepresent facts. I have been more than once pained at this sort of duplicity in the statements of Charity Schools: when, after dividing the expenditure by the number of children mentioned in the Report as being “on the books,” or which the school is “intended to contain,” and congratulating the conductors on the very moderate amount of the disbursements for each child, I have unexpectedly discovered that only two thirds, perhaps, or not so many, of the number of children *insinuated*, if not expressed, have actually received the benefits of the institution during the year, and that consequently the actual expense per head had been considerably more than the conductors intimated to their constituents and the public. “Shall a man lie for God?” is a question which forcibly applies to all cases of this sort, and which deserves the diligent consideration of every person who wishes to be “an Israelite indeed, in whom there is no guile.” However lightly some casuists think of such artifices in electioneering or parliamentary tactics, they are wholly incompatible with the ingenuousness of the Christian character.

The next property which should

characterize the Report of a charitable institution, especially one of a religious nature, is *an entire freedom from a bigotted party spirit*.—

And here I may be permitted to express the satisfaction I have derived from the strict adherence to this principle, visible in the Reports and other documents of some much calumniated institutions, where, on account of provocations received, something of a controversial or retaliating spirit might, perhaps, from the frailty of human nature, have been occasionally expected.—“Sirs, ye are brethren,” should be the motto of the conductors of all our charitable and religious institutions; and though men may lawfully differ in their opinions as to the best mode of doing good, they ought to agree in one point at least, that no good is ever effected by the indulgence of an acrimonious or vindictive spirit. It may indeed sometimes be advisable, where the object of a society is not understood, or has been misrepresented, to take the opportunity of its annual Report to defend it and prove its excellence; but, in so doing, it should never be forgotten, that the cause of charity is best served by a charitable spirit, and that Christians are enjoined to put away all “bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice.” I have merely hinted at this topic, but do not think it necessary to dwell upon it, as the fault in question happily is not at present of a very prevalent kind.

A third essential property of a Report is, that it should be *intelligible*.—It is sometimes almost as difficult to collect a perfect idea of the funds, expenditure, and actual proceedings and prospects of a society, from its Report, as to ascertain the state of the nation from a diffuse speech of a parliamentary orator. It would greatly conduce to the convenience of the public, if the writers of such documents would always give their facts and figures in a plain business-like manner, avoiding diffuse state-

ments, and maturely digesting the whole of their materials before they commit the result to paper.

Simplicity is another necessary feature of a good Report.—It is quite ridiculous to see a few plain facts tricked out in a meretricious attempt at fine writing, and enounced in words of sonorous but inappropriate magnitude. The style of Dr. Johnson would not be a fit model for the purpose in question, even if the reporter could copy it correctly;—but if, as is too probable, he should completely fail in the attempt; if his ideas should prove but dwarfs and starvelings, clothed in the vestments of a giant; he would doubly offend every person of good taste and Christian simplicity by his performance. We instinctively smile at the celebrated apostrophe of the worthy gentleman who commenced his speech to his fellow parishioners in vestry assembled, with, “Gentlemen, the eyes of all Europe are fixed upon your deliberations;” but this is scarcely worse than some instances which I could adduce of pompous nothings, clothed sometimes, for example, in a tumid and bombastical style; at others, in an artificial style, abounding with inversions and classical figures; at others, in a florid and sentimental style, enlivened with scraps of oratory and poetry; and at others, in a wary, ceremonious, diplomatic style, as if a “negotiation” about the dimensions of a parish sewer, or the choice of a committee-room, were at least an affair of state between the governments of two mighty empires.

Surely it would cost no great effort to avoid these various kinds of affectation. I would caution reporters also against another species of cant; I mean the too frequent recurrence of what may be called the French Revolutionary style; for why cannot societies be *formed* as well as “organized,” and subordinate societies be *united* to them as well as “affiliated?” I will only add further, under this head, that it is

always in bad taste, and not quite consistent with Christian simplicity, for the sake of gracing a society, to denominate persons by high sounding titles, which are not customarily bestowed upon them, at least in this country; a fault of which I have known more than one instance in provincial institutions.

To add but one quality more, a Report should be as *concise* as the subject will allow.—In some of our large institutions, the quantity of fact to be narrated will not admit of a very brief Report, even where every part is closely condensed, and with no more than a necessary proportion of comment. But in smaller institutions, Reports might often be advantageously reduced to one half or one third of their length, by abstaining from the unnecessary philosophising—I will not call it *prosing*—which is sometimes found in these documents;

by avoiding the duplication and triplication of the same words or ideas; by pruning epithets and unmeaning phrases; by not dealing in commonplaces and general propositions, which would answer as well for almost any other Report as the one in hand; by omitting minor details; by giving the substance of communications, instead of the words, wherever the former will equally answer the purpose; and, lastly, by greatly abridging the portion of the Report devoted to anticipations and conjectures. A strict adherence to this system would bring most Reports into a very portable compass, and go far towards preventing the complaint now so commonly urged, that few persons comparatively can find time to read the Reports of charitable societies, interesting as they must be to every Christian mind.

A FRIEND TO SIMPLICITY.

Review of New Publications.

Sermons on the Christian Character; with Occasional Discourses.

By the Rev. C. J. HOARE, A. M. Rector of Godstone, and late Vicar of Blandford Forum. 1821. 8vo. 9s. London: Hatchard.

THOSE works of science or research which afford unquestionable marks of superior genius or attainments, require no apology for their publication: it would be difficult indeed to assign a reason why they should be withheld from the world. Compositions, however, not thus distinguished, may seem to require some apology; and for none of them does it appear to us that a more satisfactory one can be urged, than for those which are written for the instruction of our general population in the obvious duties of religion, and therefore with a studied exclusion of literary effort. It is to be con-

sidered also that sermons, which, at the time of their first appearance, acquired, not only by the excellence of their doctrine but the beauties of their style, a deserved popularity, after a while grow out of date, and cease to attract the attention of the ordinary reader. Though even regarded as standard compositions, yet they at length are transferred from the parlour to the library, and become little more than books of reference to those who *compose*, or sources of unacknowledged plagiarism to those who *copy*, their pulpit discourses. The fastidiousness of many modern readers would lead them to turn away from the now too antiquated pages of Barrow, South, or Tillotson; their Sunday hours must be beguiled by publications more recent or attractive; and there must be something beyond the intrinsic merit of the work

itself to fix their attention to the comparatively uninviting subject of divinity. It must be the production of some friend of the family, or it must be a new year's present, or must afford the greatest measure of entertainment consistent with the gravity of the subject. In short, it is almost as true of sermons as of novels, that each generation will read those chiefly which are the product of their own times.

This incessant demand for old truths in a new garb is a sufficient reason for the large supply of modern sermons: and their multiplication forms, in our minds, no fair objection to them, provided they exhibit a luminous and consistent view of revealed religion; since every fresh publication may be attended with claims to attention, peculiar to itself, and these may operate advantageously to the dissemination of Divine knowledge, and gain admittance for its hortatory and awakening appeals into circles which they might otherwise never have reached.

The call, however, for the publication of sermons, is often peculiarly strong when a clergyman is removed from a parish in which he has long and successfully discharged his pastoral duties. The circumstances which lead to his removal are generally such as to separate him for life from his former flock. His departure is in fact, with respect to them, a sort of *ecclesiastical* death; and what better legacy can he leave them than a durable record of those instructions which he orally delivered for their comfort and instruction? By such a benefaction, though removed to a distance, he remains, as it were, present with them; and, when taken at last from every scene of earthly labour, he will continue to bear a dying, as he had done a living, testimony to the power of that religion which was able to save himself and those who heard him. If his instructions have been scriptural, they will furnish also to his bereaved flock a standard of

judgment and conduct, to preserve them from errors in opinion, and laxity in practice; they will afford to his successor a specimen of sound doctrine and faithful exhortation, by which he may be insensibly quickened, when disposed either to sink into the coldness of a formal worship and speculative creed, or to be unduly excited by the fervours of an indiscreet zeal, and a too glowing imagination.

This call the author of these sermons has fully and promptly obeyed; and the Christian world may be considered as gainers by that act of painful separation, which, in depriving his immediate parishioners of his personal labours, has invested him with the office of an instructor to the public at large. We may lay it down as a principle, that whenever a work written on a particular occasion, for a definite and limited purpose, rises above that purpose into general interest and usefulness, it has acquired for its author the highest meed of praise. And such we should say is the case with this specimen of parochial instruction: we have no doubt it will survive its immediate object, and become a standing exhibition of that Christian character of which it gives as well the outline and broader features as the nicer and more discriminating shades. It is a portrait in which, while due attention is paid to the general effect, it will be found that the individual parts are well adjusted.

How far this public record of the character of the late Vicar of Blandford's instructions may be useful to his former parishioners, we may judge in some measure by the preface to the work, which is more immediately addressed to them. The author does not waste his time in exciting emotion for its own sake, in dilating upon the pleasures of past intercourse, or the pains of recent separation; in decanting upon the failures, or successes, which may have attended his best efforts. Like the cause

which he advocates, he leaves his statements to produce, without adventitious aid, their proper effect upon his hearers. He is more anxious for their profit, than for a mere gratifying expression of his own sympathy, and the relief of his own burdened feelings. He therefore leaves with them as his parting words the following digest of the Christian Religion, which for clearness, precision, and strength, well deserves quotation.

"If we imagine Christianity to be a mere set of moral precepts, a law to be observed, and a proportionate reward to be obtained at last, we virtually re-establish a law of works; by which it is expressly declared, as the very foundation of Christianity, that 'no flesh can be justified.' If, on the other hand, we regard it as a mere exemption from the law of works, on a supposed plea of faith; or a hope of pardon, on the condition of sincere, instead of perfect, obedience: then we each become the judge of our own sincerity; we indulge a hope of pardon on most uncertain grounds; we may still love the sin we partially forsake, and loathe the righteousness we partially practise; and in truth, render the Gospel of Christ the means of encouragement in a negligent and worldly practice. Against both these errors it has been my object, as I believe it to be the end of true Christianity, to guard you.

"Christianity, we must consider, is intended to furnish an adequate remedy for the existing disorder of human nature. That disorder consists in a departure from our original righteousness; an inclination, of our own nature, to evil; and, by consequence, an exposure to the wrath and displeasure of God. The remedy for this must be, to restore us by other means than our own merits, to the favour of God which we have forfeited; and, at the same time, to lead us back to the very paths of righteousness which we have forsaken. Every thing short of this must be regarded as inapplicable, or inadequate to our need; and, therefore, not as the language of true Christianity. To the guilty it were inapplicable to propound a law, by obedience to which they should procure their own justification before God: and to the depraved, it were also inadequate

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to offer precepts of righteousness, by which they should not be directed to their original purity. The law of Christianity is, at once, a law of faith, and a law of holiness;—of faith, by remitting us, for our justification before God, to the merits of another, even of our Lord and Saviour Jesus Christ;—and of holiness, by exhibiting to us a perfect transcript, both by precept and example, of the holiness we have lost. It does more than merely exhibit to us such a transcript. It directs us to effectual methods, by which we are enabled again to aspire after its resemblance. Weak, it offers us the means of spiritual strength; and dead as we may be represented to be in trespasses and sins, it furnishes the means of life and peace, through the sanctifying influences of the Holy Spirit.

"Christianity, viewed in this light, admits indeed of no reliance upon ourselves, either for the attainment of pardon, or for the practice of righteousness. But yet it must be considered as leaving no ground for fear to the truly penitent and awakened sinner; whilst it offers no encouragement to those who seek the gratification of their evil inclinations. To every alarm of the humbled and awakened conscience, it replies by representing the fulness of the atoning Sacrifice for sin: but to every rising inclination to indulge sinful desires, or sinful practices, it replies, by pointing to the purity of the Divine law, and the fulness of Divine grace. The wilful sinner finds no refuge whatsoever in the code of pure Christianity. The self-deceiver is driven from every strong hold; the careless roused from every lulling consideration; and no security is offered to any, but in a submission to the humbling and purifying doctrines of the Cross of Christ." pp. xi—xiv.

Of the general utility of the work we shall now endeavour to enable our readers to judge for themselves by a view of its contents, which we believe will justify our honest recommendation of it to general attention, as being no less adapted to the instruction of the public at large than to that of the persons originally addressed.

The plan on which Mr. Hoare has proceeded differs from that of many of his predecessors in the

same department of theology. His object is not so much to describe the basis, commencement, and growth of the Christian character, as to exhibit that character in its maturity; built indeed on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, and deriving thence all its stability and support, but called forth into the actual operations of private, social, and civil life. Mr. Walker, of Truro, when advocating the same cause in his "Christian," published in the year 1755, following the more common plan, traced the character of the true believer, from what may be termed its first beginnings, through the successive stages of conviction of sin and danger, up to faith in Christ, and reconciliation with God; and thence to the renovation of his corrupt nature by the Holy Spirit, and his advance in every Christian and virtuous attainment. Doddridge, in his *Rise and Progress of Religion in the Soul*, and many other authors, have followed a somewhat similar plan.

Now each of these two methods has its respective conveniences and defects. If to begin with the statement of our lost condition by nature, and to conduct the sinner through the regular stages of conviction and conversion, carry with it to the mind something more directly awakening and awful; it yet labours under the disadvantage of seeming to prescribe to all men, notwithstanding the variety in their circumstances and dispositions, the same train of thought and feeling in their return to God. On the other hand, if the picture of the Christian character, in its pre-eminent features, and with its attendant graces, be less arbitrary and systematic in itself, and less revolting to the worldly mind; if its appeal be less to our fears, and more to the imitative part of our nature, it must be allowed that it is also less forcible in its remonstrances, and less decisive in the sentence which it

pronounces upon "a world lying in wickedness." In these and other varieties, however, in the mode of appeal, which may be found among the advocates of the same holy cause, we cannot but trace the goodness of God, who would have his religion, in this respect, accommodate itself to the almost infinitely varying cases and characters of men. In this light, indeed, we have been disposed to view the variety of representations which our Lord gives of his kingdom. In these especially, and in the whole volume of Inspiration, there is argument for the reasoning mind; persuasion for the docile; illustrations to arrest the imagination; and, for those who have a taste for the beautiful, such a picture of perfect virtue as could not fail, if the heart of man were not debased in its perceptions by sin, to delight and instruct them. Here, in short, in greater or less degrees, are reproof, correction, and establishment in righteousness, that the man of God may be perfect; and that all may be left without excuse in their neglect or rejection of Divine truth.

Mr. Hoare's volume consists of eight sermons on the Christian character; and six occasional sermons on some of the principal seasons to which the church, with each revolving year, directs the attention of her members. As the chief object of the work is the exhibition of the Christian character, we shall attach ourselves principally to the discourses upon that subject. The topics of this series are as follow:—Sermon I. The Christian Name.—II. The Christian in his Closet.—III. The Christian in his Family.—IV. The Christian in his Church.—V. VI. & VII. The Christian in the World.—VIII. The Christian in Death.

The first discourse has evidently exercised the Author's ingenuity. He states hypothetically, the three different ways by which Christians may have received the name they

bear; and whether they obtained it as a stigma of reproach from their enemies; or whether they assumed it on their own authority by way of necessary distinction between themselves and the world; or whether they were divinely commissioned to adopt it; he asserts, that "we must regard ourselves as most imperatively called to inquire into the condition, character, and obligation connected with so sacred a mark."

The author's observations on the *place* where this distinctive badge was first attained, are a fair specimen of his manner of writing.

"The origin of the Christian name, in reference to the place where it first arose, affords one instance of the many signal and instructive triumphs of Divine grace in the progress of Christianity.—Antioch, the mistress of an empire once large and celebrated in the annals of heathenism, is recorded, in the verses preceding the text, as the first heathen city which embraced the Gospel. This city, once held in sway by a tyrannical and persecuting Epiphanes, was seen to admit into its bosom a few unprotected preachers of the Christian faith. Antioch, the seat of learning and the arts, but infamous for the most flagitious vices, and the practice of most abominable idolatries, listened with attention to the humbling and self-denying doctrines of the religion of Jesus: and so great was the number of converts, that here they gained their first Gentile settlement, and a name indicating their existence as a religious community. 'They which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch.—And some of them, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.' " pp. 2, 3.

The difficulty of Mr. Hoare's subject consisted in showing, with sufficient clearness, the difference between the mere profession, and the power of religion; and in connecting, in the strictest union, the new name with the new nature of

the Christian. And this point is the more important in proportion to the liability to two different errors very common in the present day. Many persons are apt to substitute attention to the external forms of religion, and an open avowal of their creed, for the spirit and temper, the heavenly mindedness and the deadness to the world, required by the Gospel; whilst a still larger number consider their baptism and education as of necessity constituting them, to all desirable purposes, the disciples of a crucified Master. And though this sermon does not in every part keep fully in view that broad line of distinction which must ever subsist between nominal and real religion, yet the following spirited and discriminating application of the subject to the conscience will sufficiently attest the author's clear and scriptural sentiments upon this point.

"To be a Christian is, as we have seen, to be allied to Christ; and this, not only by His sharing our human nature, but by our own participation in His divine nature. It is to have His Spirit within us; to be made in the image of God; to aspire after the lofty and inestimable privileges of the brethren of Christ, a share in His righteousness, an admission through Him into the presence of the most holy God, a fellow inheritance with Him in eternal glory. To be a Christian is, we have further seen, to believe the humbling doctrines of the Cross, which lay low the pride of man, and bring us, as needy supplicants, to the Throne of Mercy; it is, ever to follow the self-denying precepts, the meek and lowly example, of our Saviour.—Compare, then, my brethren, this character with that of too many in the world, calling themselves Christians. Are they Christians, who are too proud to confess, and much too fond to forsake, those very sins, from which Christ came to redeem them; still, however, perhaps, trusting in themselves, to be saved by works of righteousness which they have done, not according to that mercy which He hath purchased for us by His own blood? Are they Christians, who choose, in preference to himself, the things which Christ has taught us to despise; who

are lovers of pleasure, more than lovers of God? Are they Christians, whose ambition terminates in the poor and low attainments of this present state; who seek the honour of men, not that which cometh of God only? Are they Christians, who follow closely and precisely, not the rule of the Gospel which they have in profession assumed, but the practice and opinions of men, which they have professed to forsake? In short, are they Christians, whose example is not Christ, but the world; and who, when both are clearly and plainly set before them, will choose the course which makes for their present interest, rather than that which tends to the glory of Christ, or assimilates them to His divine image? My brethren, examine yourselves conscientiously, and as if before God, by these tests; and according as conscience decides, so place yourselves, or not, amongst those who were, in the first ages of a pure church, 'called Christians.' pp. 16, 17.

The next sermon presents to us "the Christian in his closet," from the words of the Psalmist, "Stand in awe, and sin not; commune with your own heart upon your bed, and be still." (Psa. iv. 4.) From this discourse we quote the following just description of the nature of true religion, as demanding retirement for the purpose of keeping alive its salutary impressions.

"The nature of Christ's religion is such, as both to need, and to court retirement. Its principal seat is within the soul; where in secret it exerts its influence on the thoughts and affections, and presides over the springs and first movements of life. Where then will the Christian more readily be found, than where the heart may have its freest exercise, and the thoughts their fullest scope; and the mind, collected within itself, may watch the growth of its own spiritual principles? Privacy, the solitary place, and lonely hour, will be dear to the religious man for such purposes. And bearing the imperative command, 'Keep thy heart with all diligence,' he will much desire, and often plan, the secret opportunity for examining his heart, and discerning its thoughts and intentions." pp. 24, 25.

In reply to the excuse too fre-

quently, but improperly urged, of intense occupation in a worldly calling, as leaving no time for the duties of the closet, we meet with the following passage, in which the author not only exposes the futility of this excuse, but describes the beneficial effects produced, on the general habits, by the conscientious application even of a small portion of time, daily, to the purposes of devotion.

"The true reason why so many persons in the world can find no time for the retired devotions of the closet, amounts, after every excuse, to this, that they daily mispend or waste that portion of their time which they might devote to religious purposes, and the salvation of their souls. What, then, is the remedy? Teach them the strict necessity of giving in each day some time, some thought and attention, to their spiritual concerns; and they will then look for moments which may be so employed; and soon will find themselves able to dedicate to retirement, and to God, what else had been employed on trifling pursuits, idle company, sinful pleasures, or vain amusements. Thus will a sober economy of time be induced. We shall live under the impression that every moment has its value for some important purpose; and what is more, that every moment, as it passes, hastens to a durable record on high, from which it will, with its employment, again appear, either for us or against us, at a future day. Valuing our time for religious purposes, we should then also be led to employ it discreetly in temporal affairs. A real and effective industry for both worlds would grow up together: and increased usefulness to our family and friends would result from a plan, which still left room for profitable retirement, self-recollection, preparation for heaven, and delightful converse with our God and Saviour." pp. 37, 38.

The next sermon, on "the Christian in his family," affords us the picture of a well-ordered household, exemplifying not the professed principles only, but the renewed dispositions, of those who are placed at its head; where regular instruction is accompanied and enforced by a consistent, sober

example ; where a sober cheerfulness and a cheerful seriousness, bespeak the repose of a good conscience ; and where the glory of God and the everlasting benefit of men are the commanding principles of action. Whoever has witnessed the power of religion, as evinced in the chastised habits and devotional regularity, yet real enjoyments, of a truly Christian family, will not wonder that, within this sacred enclosure, the vanities of the world are superseded by the higher resources of intelligence and piety. In these scenes of domestic retirement, the worldling and the infidel might find their most unanswerable refutation ; and the sincere, though at times dejected, servant of Christ, his best earthly encouragement and support. The influence of example, in producing these salutary effects upon a small community united under the same roof, is well described in the following quotation.

“ In addition to precept, the force of example is not to be forgotten, in keeping up family religion. The reflecting Christian is aware of the strength of this most important engine in society—this magnet, as it were, of secret attraction felt through all the system of human motives, and human conduct. It has this most peculiar advantage, that, as the highest may influence the lowest by the force of example, so even the lowest may benefit and improve the highest rank. This, which may be every where exemplified, is never more powerfully felt, than amongst the several branches of the same family. The features of the mind, as it is said of the body, become assimilated in our frequent intercourse with each other. And this influence will more especially descend from the higher to the lower branches. It is often observable, that the character of the master will be that of his whole household.—Knowing, in short, how much may depend upon it, the Christian will ever be careful to guard both what he says, and what he does, within the circle of the family. If at the head of it, he would be ashamed to appear before its youthful or lower members, but in consistency

with his high and holy profession ; and would tremble at the thought, that his presence should prove a curse in his house rather than a blessing. And if in the humblest domestic station, he will study to adorn it with a meek and quiet spirit, which in the sight of God is of great price. He will remember, that even the ‘ little maid’ in the house of Naaman the Syrian, was qualified to prove a blessing to her master : and for himself, he will desire that his character may agree with that of the Psalmist ; ‘ I am small, and of no reputation, yet do I not forget thy commandments.’ ” pp. 56—58.

It was to be expected that *Family Prayer* would be advocated in a sermon of this kind, and that weight given to this necessary feature in the Christian's life which it deserves. We are glad to be able to furnish our readers with an extract, which, if duly considered, can scarcely fail to produce conviction as to the obligation of this important, but even to this day too much neglected, duty.

“ But I must here more particularly advert to a practice, which may be truly considered as first and last in the arrangements of the Christian Family ; and that is, Family Prayer. This is indeed the only stated occasion on which the Christian can acknowledge God in his family ; and this is the proper opportunity for diffusing religious instruction through his house. As we have here a subject of great moment, and through a too frequent neglect of the duty calling for the most serious admonition, permit me, my brethren, to premise my observations on it, with one remark of general application. It is this ; that if we acknowledge the duty of assembling the members of our household night and morning, for the purpose of social worship and hearing the word of God, no consideration whatever of its singularity, or of its inconvenience, should be suffered to interfere with its performance. Domestic arrangements might very soon be made to bend to this object : they ought to do so ; and it is a fact, that no families are so well ordered as those which begin and end the day with family prayer. A family without prayer has been well compared to ‘ a garment without hem or selvage.’ And

to decline the charge of singularity, did it really fall upon us for acting up to the dictates of plain duty, were the part only of cowardice, and of a double mind. But I must deny that it is singular at all amongst those whose example, or whose opinion on subjects of religious practice, are of any weight. So far from this, I would boldly say, that amongst persons duly aware of the importance of practical religion, and feeling for the souls of their relatives and inmates as for their own, the neglect of family prayer were indeed the highest and most unwarrantable singularity. The great Archbishop Tillotson has strongly remarked, 'The setting up of the constant worship of God in our families is so necessary to the keeping up of religion, that where it is neglected I do not see how any family can in reason be esteemed a family of Christians, or indeed to have any religion at all.' And one greater than any uninspired teacher has commanded us, 'Thou shalt teach' these things 'diligently to thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and upon thy gates.'

"The true Christian will, I am persuaded, be found in the practice of that which has had the concurrence of the wise and good in every age of the church; nay, which the very example of ancient heathens might be adduced to confirm. He will devoutly acknowledge the God of his fathers in family worship. He will see no reason whatever for expecting from God a continuance of his domestic blessings, without the stated domestic returns of praise and prayer. As in private he would express his private wants; and his public ones, in public; so in the family he will supplicate for family favours. Do children desire the safety and preservation of their parents; or parents, the health and welfare of their children? Are the members of a household mutually interested, that each in the morning should go forth in strength to his respective labours, that they should meet in peace after the toils of the day, and repose at night in a blessed security from the perils of darkness? The Christian openly avows the obligation to ask of God, in presence of each other, these common blessings.

He relies on the promise of his Saviour, 'Where two or three are gathered together in my name, there am I in the midst of them.' He seizes with avidity the sacred opportunity of family worship, for fixing, both in himself and in all belonging to him, those kindred dispositions towards God which are our best incentive and guide to love and harmony amongst each other. He values at once the duty itself, and the happy effects attending its performance." pp. 58—61.

This entire sermon is so excellent, that we are at a loss whence to make any further selection: our readers, to do justice to it, must read the whole. We limit ourselves to the author's picture of a family, distinguished by the favour, and earthly presence, of the Saviour.

"And may I not remark, my brethren, in drawing my observations to a close, what would be the comfort of families, what would be the strength of the domestic tie, and the sweetness of 'domestic happiness,' that 'only bliss of Paradise which has survived the fall,' if this delineation of Christian duties might form even in a remote degree a just picture of our own households?—See the faithful Abraham. While 'he commands his children, and his household, after him to keep the way of the Lord,' he is blessed with a son, who shows a pattern of obedience to all succeeding generations; and who is ready to yield even his life at his father's will. See him further blessed with the conjugal affection of his 'obedient' partner in life; whose daughters they are, who to the latest posterity show forth the same chaste and enduring qualities, and walk in the steps of the devout Sarah. In the same family was the trusty Eliezer, Abraham's steward; whose recorded prayer, on an interesting occasion, well displayed the lessons he had learned at home; 'O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.' Instances of a like nature might very readily be multiplied: nor, in perusing the history of the good Centurion of the text, though contained within narrow limits, could we err in imagining to ourselves the calm cheerfulness, the voice of joy and health in the dwelling of Cornelius, encom-

passed by his devout household, and gathering around him, in pious converse, 'his kinsmen and near friends.'

"In the history of our blessed Lord Himself, amongst many sad and sickening tales of his unworthy reception, we read of one family in which he was a welcome guest. 'Jesus,' we are told, 'loved Martha, and her sister, and Lazarus.' He was often with them, and joined their social meal. What must have been, we justly think, their peace at home; what their heavenly converse, their warmth of heart, and glow of sympathy and love, in such society! And yet, is it not possible for us to have the same spiritual blessing on our own houses? May we not call down the presence of the same Jesus? Has he not in most condescending terms assured us, 'If a man love me, he will keep my sayings; and my Father will love him, and we will come unto him, and make our abode with him?' How much do we lose in neglecting his gracious offers, in letting go such a friend, such an inmate, from our hearts and our dwellings! what tender mutual regards, what joy, what peace do we lose, what an anticipation even of heaven itself—of which, when Jesus could give no higher description to his disciples, he called it his Father's house, painted as it were its domestic joys, and said, 'In my Father's house are many mansions: I go to prepare a place for you.'" pp. 64—66.

The next sermon presents us with "*the Christian in his church*," or, as the author explains it, "*in the exercise of those virtues which become him as a churchman*." And here, whilst Mr. Hoare has evinced an honest preference towards his own communion, and does not scruple to avow that in his opinion the Church of England "exhibits to the world a code of ceremonies no less remarkable for the simplicity of their structure, than the dignity of their origin," or boldly to ask where can we find error avoided, and excellence retained, better than in our own sacred institutions? he still maintains and inculcates an enlarged charity towards those who differ from him, and, avoiding all controversial views of the subject, has said much that a person of a

different religious persuasion might, *mutatis mutandis*, apply to his own circumstances. As an illustration of this remark, we refer to the following passage.

"He (that is, the Christian) will not betray harshness and pride towards any who differ, in whatever shades, from his own profession. He will not refuse the hand of Christian fellowship, far and wide, in plans of general benefit. He will be too strongly, though humbly, confident of his own stability and that of his church, to fall into mean suspicions, and needless jealousies. He will be generously watchful, and openly circumspect. His will be a 'charity,' which at once 'rejoiceth in the truth,' and yet 'thinketh no evil.' Above all things, he will desire a return, or must I rather say an approach, to that state of things, which not even Apostolical times could fully exemplify, when, 'in the name of our Lord Jesus Christ, we shall all speak the same thing, and there shall be no divisions amongst us; but we shall be perfectly joined together in the same mind, and the same judgment.' Blessed union, most heavenly concord; when shall its reign commence amongst Christians? 'Even so, come, Lord Jesus! come quickly.'" pp. 86, 87.

But what most pleases us in the discussion of this subject is, that the author does not represent the religion of the Church of England as consisting of a certain set of abstract principles, distinct from the realities of life. It might have been suitable enough, in a "*concio ad clerum*," to dilate upon our Articles of faith, their fulness and consistency, and their agreement with the letter and spirit of the Scriptures; but in writing for ordinary Christians, such a line of discussion was less called for. Here then we have truth divested of its abstract and didactic form, and are enabled at once to see our own conformity or contrariety to its dictates. Here we have principle carried into action, and action supported by principle. Here we have an exhibition which the mind can realize, which connects immortal hopes with virtuous energies, and the gift of sal-

vation with the work of faith and the labour of love. It is worthy, however, of remark, that on the sacred record exclusively the author rests the claims of our church to the veneration of her members. This may be clearly seen in the following admirable extract.

"It would be impossible shortly to state the wild confusion which has ever ensued from the proposal of any other infallible standard, (than that of holy Scripture;) or from vainly resting human opinions on the authority of supposed apostolical traditions. We know but of one apostolical tradition; and that is, the sacred record of the inspired word of God; in which 'holy men of old,' and Evangelists in later days, 'spake as they were moved by the Holy Ghost.' In appealing to that, and that alone, we are safe. And our own venerable church, while she appeals to the holy Scriptures alone, as furnishing the ground and test of every doctrine she maintains, every rite she practises, every form of sound words she devoutly utters, may be justly considered, as 'built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone.' Let us well appreciate, my brethren, the value of a church founded upon her calm, and rational, and stable principles. Let us view at once, her scriptural foundation, her pious and primitive superstructure. Then we shall be at no loss to discern the communion to which the enlightened Christian will be satisfied in attaching himself; or in whose services he will rejoice to receive the words of eternal life." pp. 79, 80.

The three Sermons which follow next in order, are entitled, *The Christian in the World*; upon which topic the author has bestowed so large a share of attention, from the consideration that the greater portion of our life must be spent in discharging the duties of our daily calling. He has divided the subject into three separate branches, namely, non-conformity to the world; the union of devotion with activity in business; and the maintenance of a peaceful spirit becoming the subjects of "the Prince of Peace." Each of these he has treated at

length; and, though they may not be among the best specimens in the volume, yet we should pity that man who could rise from the perusal of them uninterested or unedified. The author has a right to be heard, were it only for the moderation of his sentiments. As little the advocate of the austerities and retirement of a cloister, as of indiscriminate intercourse with the world; as much the friend of the innocent endearments of life, as an enemy to its worthless amusements, its unhallowed pleasures, and its anxious overweening cares; he speaks with the authority of one who has seen and mastered the difficulties of a question which has led so many persons into opposite extremes. Treating the subject on general principles, and understanding by "the world" "those prevalent propensities, maxims, and practices, to which our natural corruption too generally leads, and which gather strength from the universal example we see around us,"—he at the same time admits, that there is a considerable difference between the world as it now is, and as it was in the early times of Christianity, yet not such a difference as can at all weaken the obligation to rise above both its spirit and its practice; since sin, though less openly patronized, and more restrained than in the days of heathenism, has still the ascendancy over the great mass of mankind. The danger in the present day is less apparent; and therefore, like a sunken rock, is the more to be guarded against. This last position is well illustrated in the following passage.

"We have already remarked, that the circumstances under which the Apostle addressed his Roman converts differed from those of our own day. The Christian Church was then separated from the world by a line of demarcation broad and deep, as that which separates the purest faith from the darkest shades of ignorance and error. Miraculous gifts farther marked the character of the rising church. It was,

in fact, a more distinct, spirited, and priestly community, 'an holy priesthood;' of which the several members were called to a wider separation from their fellow men, and to a more intimate communion amongst themselves, than present circumstances allow. Now the bad and the good are less discernible from each other. And, if the Christian more cautiously on this very account abstains from a world by which he may be easily deceived, still he does it in a spirit of the purest candour. He would desire to view all as brethren in Christ Jesus, the subjects of Divine care and heavenly instruction. He flies not the presence of his neighbour: but he will avoid his vices and his vanities, in a spirit caught from the great Saviour of all—a humility that despises none, a charity that embraces all." pp. 115, 116.

Nor is the view which the author takes of the sin of worldliness less important; and the manner in which the charge of guilt on this head is brought home to all, is at once simple and convincing. Without entering into an elaborate statement to prove that the world is that great idol at whose shrine we all are disposed to pay a sacrilegious homage, he plainly and emphatically says of it, that, "composed of sinful individuals—for all have sinned, and come short of the glory of God,"—the world is in this respect pronounced by our church, a "wicked world," and is even described by the Apostle "as lying in wickedness." After subjoining a remark on the too visible propensity of all men to be absorbed in temporal and worldly objects, and showing how these evil inclinations are encouraged and confirmed by almost universal example, he makes the following legitimate deduction:

"Hence arises, in all its overwhelming force, that universal sin of worldliness, which takes so many various and alarming shapes. Hence, a predominant preference of things temporal, and visible, and earthly; with a corresponding disbelief, or forgetfulness, of things future, invisible, and eternal. Hence those prevalent opinions, which in different periods have severally gained a

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mischievous currency; constituting a temptation to worldliness adapted to each particular state of society; as, amongst the Jews, the notion of a formal and pharisaical righteousness—amongst the Gentiles, the practice of idolatry, with every tenet of a carnal and debasing superstition—amongst ourselves, too often, a proud reliance on the sufficiency of human reason; the boast of a sceptical philosophy on one side, or of a proud and supercilious bigotry on another. Hence those contagious vices, which belong respectively to youth, manhood, and old age—to youth, the sins of vanity, and fleshly pleasure—to manhood, those of self-interest, a calculating covetousness, or a headstrong ambition—to old age, that of a still lingering attachment to the passing objects of time and sense. In a high station are found luxury and display; amongst the lower ranks, discontent, intemperance, dishonesty.—Who, my brethren, in passing through the various scenes and states of life, has not experienced the temptations of the world, and deeply participated in a worldly spirit? To whom has not the sin of the multitude, appropriate to his own condition, offered the incitement at once of an evil nature, and of corrupt example?" pp. 105, 106.

In the last sermon on this subject, the author skilfully contrasts an ostentatious display of religion with the too common error of being ashamed openly to avow it. And whilst he does not scruple to trace the first of these evils to great obliquity of judgment, if not great dishonesty of heart, he gives the following able exposure of the opposite one.

"Others we see, and those much more frequently, carrying the appearance of being ashamed of their principles.—It would seem that certain, under a specious pretence of avoiding an imprudent or affected profession of religion, will in secret consult their fear or love of the world, at the expense both of the fear and the love of God. Base and dangerous extreme! that of daring to act against the dictates of conscience, in order to escape the show of being more righteous than their neighbour; and, by a species of unnatural hypocrisy, to pretend the wickedness at which they secretly shudder, and disclaim, or at

least conceal, the piety of which they own the obligation.—But, my brethren, if we have really a discreet sense of the honour of religion; if we desire to avoid the imputation only of an ambitious, selfish, and hypocritical profession; then let us adopt a test in which there can be no error. Let us show forth at least a charity that never faileth; a mildness under provocation; a meekness of wisdom,—that ‘wisdom which is from above, and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.’ Here there can be no deception; and if here we still, through passion, or pride, give no proof of a religious soul, what must be the conclusion, but that we show no religion, because in truth we have none; and that, whilst we are enjoying the favour of the world, whose spirit we foster, we hope on most fallacious grounds for the favour of God, whose Spirit we repel?” pp. 177, 178.

We have now arrived at the last sermon in the series, which represents the *Christian in death*; and if his superiority to the man of the world has been hitherto plainly marked, here it rises to its greatest height—and when all human resources fail, and when darkness and dismay hover over the dying bed of others, his last moments are cheered by the bright prospects of immortality. It is an affecting feature in the character of a large part of society, that religion, as a subject of any interest, is excluded from every age of human life, except that of childhood; when a few hymns and the Church Catechism are taught as a matter of course. But by the time the child has become a youth, and the passions are beginning to show themselves, the subject is dropped: it is feared, perhaps, that so grave and gloomy a topic may damp the ardour of youthful energy, and prepare him as a man to be an enthusiast or an ascetic. It is banished from ordinary conversation as an unwelcome intrusion upon the business or pleasures of life; and the apology is pleaded for its absence, that such subjects are better suited

to the aged or dying. But when the same persons or their friends are brought into these circumstances, religion is often found to be as unwelcome to the dying as to the living; and is as much banished from the couch of decrepitude, and the bed of pain, as from the scenes of ease and enjoyment. The patient's death must not be accelerated, or his last moments disturbed—no apprehensions of danger must be exhibited, and no attempt made to remove an entire insensibility to his eternal interests;—nay, the most winning tenderness and wakeful sympathy are perhaps employed, however unconsciously, in nothing better than smoothing the ruggedness of that declivity by which a friend or relative is conducted to the abyss of darkness. Thus, in truth, the world, with a fearful pertinacity and consistency, would exclude *at all times*, and under all circumstances, the serious consideration of eternity, and the all-important duty of making our calling and election sure.

In opposition to this common delusion, our author has endeavoured to introduce a sense of accountability to God into every period, and every circumstance of life. He, however, particularly excels in showing the necessity of religion as a preparation for death, and how little can be done in the few or the many hours of languor which often precede our immediate exit from this mortal state. Our readers, we are sure, will be gratified with the following extract on this subject:

“Whatever be the life we lead, none, I believe, is so lost to reason and humanity, as not to desire a peaceful close at the last hour; as not to wish, at least, then to look backward without remorse, and forward without dismay; and to realize the well known wish of the too inconsistent Balaam, ‘Let me die the death of the righteous, and let my last end be like his.’ Fatal, however, and but too common inconsistency! to desire the end of the righteous, without pre-

paring for it; in words to celebrate 'the everlasting kingdom,' but not in heart to choose the way of 'entering' it; to speak the language of religion, without possessing its faith, or its obedience. Of all practical errors, my brethren, none is so easy to confute, yet none so hard to overcome, as that a preparation for death is by no means necessary, or may be very safely delayed; that time is yet long, and death distant; that a life of business will be accepted for a life of holiness; and that at the close of all, seventy years of sin, perhaps an hour of repentance, and then an eternity of happiness, may be found consistent with each other, and with the demands of God." p. 134.

We subjoin some farther very appropriate observations on the same subject.

"In making a due preparation for death, the Christian will, as we have already seen, have respect to far more than any last and closing act. When stretched on the bed of mortal agony; strength and memory failing together; and the fountain of life ebbing fast away; something may be done, though perhaps imperfectly, by one who had been previously prepared. To arrange his affairs with prudence, and dispose of his worldly effects with justice; patiently to bend beneath the common curse; to die in penitence for sin, in charity with all, and if need be, making ample restitution for his wrongs,—are acts, indeed, which become well the trying moment; but are acts, which, in the Christian's view, fall exceedingly below a real preparation for death.

"To one preparing for his last account, and final departure out of life, two things are especially needful. The first, a state of pardon and acceptance with God; the other, a meetness for his heavenly inheritance. The one entitles him to an admission into bliss; the other qualifies him for its enjoyment. The one restores him to the favour of God, which by sin he had forfeited; the other to His image, which he had lost. The one he knows to be beyond the claim of human merit; the other, beyond the reach of human power. For both he looks, and not in vain, to God alone. By the blood of Christ is procured the hope of his acceptance with God; by the spirit of Christ he obtains a meetness for His Father's kingdom. In

other words,—by Christ, through Faith, he is fully redeemed from all his guilt—by the Spirit, through Obedience, he is gradually restored to purity of heart,—and so, through an abundant Perseverance to the end, he obtains the blessing of the pure in heart, which is, to see God." pp. 136—138.

The author indeed on this occasion may be said to have risen with the affecting nature of his subject, and has furnished us with what we consider the best sermon in the volume, as well for the point and accuracy of its style, as for its depth of feeling and originality of sentiment. Our limits restrain us from multiplying extracts; but we cannot refuse ourselves the gratification of giving to our readers the following affecting and faithful portrait of one whom we too had the happiness of knowing, and to whose genuine simplicity and fervent piety we rejoice again and again to bear our humble testimony. (See *Christ. Observer* for January and April, 1821, pp. 67 and 210.)

"I would not here conceal the motive to my last observation, and in truth to my selection of the text itself, for the purpose of delineating the Christian in death. Lately, my brethren, have many of us been warned by the voice of death speaking to us in frequent and affecting visitations. In one I have myself been called to sustain a very painful share. Suffer the mention of a departed Christian, though unknown by face to most here present, whose frail covering of flesh I have just returned from following to the tomb; but whose disembodied spirit has, I trust, now entered on the prelude to those scenes of unspeakable bliss which we have described. On her dying lips hung the very words of my text, with only a slight but most interesting variation; 'An entrance is ministered—is ministered abundantly—abundantly—into the everlasting kingdom of our Lord and Saviour Jesus Christ.' What, my brethren, were the scenes of earthly bliss she was then quitting, compared with the anticipated entrance into heavenly joy? What were even a beloved husband, and nine helpless pledges of their love—to whom

she was attached with almost more than maternal affection—but gifts received from a gracious Providence, which she again intrusted to His care? She quitted them without a sigh, 'knowing in whom she had believed, and being persuaded that He was able to keep that which she had committed unto Him against that day.'—Hers had been a life of PREPARATION; and hers was most truly a death-bed brightened with HOPE. To her had been imparted faith without presumption, and virtue without self-righteousness. Her life, according to human judgment, had been a life of charity, the fruit of faith; and her last illness was occasioned, through Divine permission, by an act of self-denial in showing mercy to the poor. Her last disorder was sudden, and extremely painful. But no murmur escaped her lips; and—must it not be mentioned with becoming pleasure?—no expressions of surprise at her danger testified a mind unprepared for her last change. On the contrary, her few intervals of ease were employed in expressing her comfortable hope: and, when she referred to a certain dread of death which had ever dwelt on her mind, it was only to declare that the sting of death was removed, and that she met it without terror, or any uneasy apprehension. Her expressions of humility were deep and unqualified; her reliance upon her Saviour, entire and unshaken. Her soul seemed, in the language she quoted, as if 'in haste to be gone, and be wafted away to His throne.' And her 'sure and certain hope' was this, that she was going where every cloud of ignorance and darkness would be done away; where there would be no night; where she 'should see face to face, and know even as she was known;' and where she should soon, very soon meet, in the perfection of blessedness, those who were most dear and precious to her here,—since there even 'a thousand years are but as one day.' Amongst her last requests to her friends around her, was one to satisfy every promise she might have made, and every expectation she might have even distantly raised, which had not been strictly fulfilled. Her last act was to wipe a tear from the eye of her weeping husband, and direct him to the regions where they should weep no more." pp. 206—208.

Our extracts from the first eight

sermons of this volume have been so copious, that we can afford no space for the Occasional Discourses, to which therefore we must now only refer our readers, whom we have enabled to judge what they have to expect from the perusal, by the specimens already placed before them. We need only add, that they will not be disappointed. In conclusion, we cannot refrain from congratulating the public on the specimen of sound Church of England divinity, which is presented to them in the volume before us, in which we have ardent piety without enthusiasm, discretion without coldness, and orthodoxy without bigotry; and such a happy and intimate union of doctrine with practice, that it is scarcely possible to read the author's developement of his principles without directly applying them to the conscience, or to follow him through his delineation of duties without a reference to those elevated principles by which alone the obedience of the heart can be secured.

We are glad to find that a third edition of this work has been already called for, and the author has, we trust, availed himself of the opportunity which it has afforded him of correcting the defects of the first edition. We could have much wished that the sermons had been all so reduced in length, as to admit of their being conveniently read in families; and, even for private reading, they would thus be rendered more useful, for it not unfrequently happens that the effect produced by strong and discriminating statements of truth is greatly weakened by the expanded explanations, that have either intervened, or preceded, or followed them. One of the most difficult attainments in composition is the art of *compression*; and we would particularly recommend the study of this art to our author, as likely to give increased efficiency to sermons possessing so many just claims to public attention.

*The Pirate, by the Author of
"Waverley, Kenilworth, &c."*

(Continued from p. 172.)

IN our last Number we stated our intention of entering, somewhat at large, into a view of the evils which appear to us to flow from a habit of trifling reading, particularly in the line of fictitious narrative. In order fairly to meet the case, we divided works of imagination—not very logically perhaps, but conveniently for our purpose—into three classes; namely, those which are written with an obviously *bad* intention; those which are written with *no* definite intention at all, except fame or profit to the author and amusement to the reader; and those which are written with a positively *good* intention. The first class we dismissed in a few words, as too palpably evil to require an argumentative reprehension. The second class seemed to deserve a more lengthened discussion; and to furnish a basis for our remarks, we selected, as a somewhat favourable specimen, the tales of the unknown author of *Waverley*; and had proceeded so far in our plan as to give an outline of "*The Pirate*," with extracts,—this being his last production, and though inferior to several which have preceded it in literary merit, yet presenting a fair sample of the moral qualities of his novels.

Now we do not hesitate to say, that even were no novel more exceptionable than the *Pirate*, or than *Waverley*, or *Kenilworth*, or any other of these tales, the effect of habitually indulging in the perusal of such works would be decidedly injurious; and we purpose to fortify our remarks by a specification of some of the evils which appear to us naturally to result from this habit. We should however premise, that though we have selected the *Waverley Novels* as a sort of standard by which to try the question at issue, and have thus taken ground much less favourable to our own views than if we had extended our

view to the general trash of the circulating library; we shall not so strictly confine our remarks, as not occasionally to urge arguments which may not apply, at least in their full force, to the writings immediately under our consideration; a warning which we think it but fair to give, lest we should seem to impute to the author of *Waverley* faults with which he is not chargeable. Our readers, therefore, in justice both to the author and to us, will make the necessary abatements in the application of our strictures to his particular case.

The first objection which presses upon our attention in regard to the habit of novel-reading, is the INJURIOUS *excitement* which it tends to produce. And here let it be kept in mind, that the works of fictitious narrative to which our observations are meant to apply, are those which are written with no definite views, except of fame or profit to the author, or of amusement to the reader. Now, works of this description may differ widely in their degrees of morality, or immorality; but one property is common to almost all of them, that they are intended to be stimulating. If they fail in this, it is generally the author's misfortune, and not his purpose. He intends his work to be irresistible in arresting the imagination, and absorbing, for the time, every faculty of the mind, and every affection of the heart. If his readers can contentedly eat, drink, sleep, study, or pray, from the time they commence his narrative, till they have followed the vicissitudes of his hero or heroine to their conclusion, it is so much detracted from the potency of his genius. He wishes his spell to be inextricable: his ideal world is to cast into the shade all the tame realities of this visible sphere: joy and sorrow, health and duty, are all to be forgotten, while, following the mazes of the artist's fancy, the enchanted reader plies the volume by the ray of the sickly taper into the darkest

watches of midnight. We do not aver that every novel is thus alluring; but this is only to say that every novel is not written by a Richardson, a Burney, a Ratcliffe, or by the author of *Waverley*. What is called a "good" novel, and what for that very reason perhaps we ought to call a "bad" one, certainly *approaches* this standard of excellence. It introduces its reader to a new world; it rivets his attention by an artfully adjusted series of incidents, and a highly-wrought description of characters; stimulating the feelings and the curiosity in so powerful a manner, as, for the time, to render almost every thing else uninteresting in the comparison. The excitement may be more or less injurious in *its character*, or in *its intensity*, or in *its duration*. In many novels, *the character* or quality, so to speak, of the excitement, is of a decidedly exceptionable kind: they add fuel to the flame of passions which we are bound to mortify and subdue; they lead the reader to the margin of temptation, and too often precipitate him over the brink. We shall not complain very seriously of the *Waverley Tales* in *this* respect; for the excitement they cause is not for the most part strictly that of the passions. But still an *intense* excitement of *long duration*, even if not positively vicious, is generally hurtful in its effects. It enervates the mind; it generates a sickliness of fancy; and it renders the ordinary affairs of life insipid. Should it be objected, that this argument, if allowed at all, would go much too far; that it would banish music, and poetry, and all works of imagination, and many of the severer sciences themselves, since all these cause *excitement*; it may be replied, that it would certainly go *so far* as to restrict these within due bounds, where they are matters of mere recreation:—where they are matters of business, they do not come fairly within the scope of the present discussion. We admit that a

mathematical treatise may create as long and powerfully sustained an interest as a novel; and that the excitement will be injurious, if it cause a person to neglect any duty of life for its gratification. But then there are many qualifications in the one case, which do not apply to the other. For example, the interest excited by the *Principia* of Newton, is not of an impassioned character: it may indeed, like a novel, so arrest the mind as to cause the student to neglect the claims of business, or devotion, or health itself; but it does not minister to any corrupt appetite, which is more than can be said of *most* novels: nor is such a course of reading open to various other important objections, which we shall have to urge against an inordinate indulgence in works of fiction. Again; the faculties called into exercise by severe study, are of a very different nature to those which are stimulated by novel reading; nor is the vigour of the mind impaired, but on the contrary increased, by such an application of its powers. Besides which, the one may be an affair of business; whereas the other can only be at best a recreation. A Cambridge wrangler, we allow, may be as much engrossed by his pursuits, as a novel reader; but the one is engrossed in his proper calling, the other for no assignable good end or purpose whatever. If a clergyman in active duty, as a mere amusement, were to give up his mind to the same degree of mathematical study as he might lawfully do when a college student, he would doubtless be open to a part of the charge which we are urging against novel reading: he would find his studies entrenching on his public labours, and would shrink perhaps from the ordinary calls of his duty to indulge in these pleasures of intellect. There would however still be many degrees of difference in the two cases; though in both the claims of a family, or a parish,

might be neglected in the intoxication of habitual mental excitement.

Our argument, however, is by no means intended to go so far as to exclude a temperate degree of mental excitement, arising from a variety of pursuits, as well as from the study of mathematics. With respect to such poetry, or music, or fictitious literature, as have no vicious tendencies, the chief danger consists in the intensity and duration of the excitement they produce. But the intensity and duration of that produced by novel reading is usually very considerable. Few novel readers can take up a well-written tale, consisting of several volumes, for five or ten minutes at a time, and lay it down again, and return to the ordinary and less interesting pursuits of life, without having their minds injuriously stimulated, and being led to cast many "a longing lingering look behind." There is an evil in this respect in the general construction of our novels; they are usually long—much longer than any person *ought* to be able to find time to read at one, two, three, or even many more sittings; yet they are so contrived, as to be incapable of being read in repose by instalments. The mind is absorbed; the imagination is heated; and the affections are engaged. The moment arrives to lay down the volume; but it is not so easy to banish the subjects; we quit it in a feverish state of mind, and are in this fever till we return to it. Business, study, devotion, the requirements of nature, and the obligations of society, are but an irksome parenthesis, till some imaginary hero is extricated from his perilous jeopardy, or some sentimental heroine is united to the object of her uncontrollable affections. The result may be best seen in young and badly educated persons, and in general wherever the mind has not been disciplined to self-control. In such cases, the struggle between the call of duty, and the stimulus of

curiosity, is but too plain: the mid-night novel, if it does not colour the next day's conversation, gives at least its tone to the feelings; and it is well if it do not through the day occupy by stealth many a moment clandestinely taken from business requiring close and undivided attention, and if it do not also engross the thoughts even while it is not allowed to fill the hands.

A mind under the genuine influence of novel reading, shrinks from every thing like effort in study. It is stimulated with artificial condiments, till it loses all natural and healthy appetite. Not only the graver departments of literature, but even books of amusement of a less piquant character, become dull and prosing in comparison with these highly-seasoned viands. We question whether a few months unrestrained indulgence in Waverley novels themselves, sober and manly as they are when compared with the ordinary class of such productions, would not generate, for a time at least, a distaste for our standard essayists, and for most writers of true and unromantic narrative; to say nothing of the more serious walks of metaphysics, theology, and other abstract studies, which could not be supposed to present any attractions to the habitual novel reader.

Were we Medical Reviewers instead of Christian Observers, we might feel it necessary to add to our charge against novel reading, on the score of excitement, the *physical* evils often attendant on the practice when carried to excess. We know, at least, that medical men have frequently urged this point; and have stated that the habit of novel reading is almost as enervating to one class of their patients, as the use of opium, or of spiritous liquors, to another. It is very clear, that the passions of the human mind cannot be strongly excited day after day and year after year, without causing subsequent languor and exhaustion, both men-

tal and bodily; and though we freely confess, that the novels of the Waverley school are less injurious, in their effects on the nervous system, than those of the *sentimental* class, yet they must still be ranged under the general head of deleterious stimulants; and the difference of a few drops, more or less, of alcohol in the potion, will not be sufficient to render it an innocent *beverage*, however mildly it may operate as an occasional *cordial*.

A second objection which strikes us, in connexion with a habit of novel reading, is *the serious waste of time which it occasions*.—This blame the Waverley Tales must, in their measure, share with the trash which loads the shelves of the circulating library; for it surely will not be pretended, that taking them generally, they pay their readers in profit for the consumption of time they occasion. In one view, they are more dangerous than ordinary novels; because, many persons whose age, or habits, or education, exempt them from the temptation of promiscuous novel reading, are seduced by the talents of this author to devote more hours to his performances than they ought to subtract from their positive duties, or to dedicate to works of mere entertainment. Let any person calculate the number of solid hours expended in a large family, where, perhaps, thirty or more of these volumes have been perused by five or six individuals, or let him multiply this into the aggregate of the national reading, and he will probably be surprised at the vast consumption of time involved in the process. We are aware, that to a thorough novel reader, time is an article of little or no value, except, like game to a sportsman, to be “killed;” but to persons not quite so far advanced in frivolity, the estimate may appear of more importance. We believe, that some serious and well-disposed persons would be shocked, were they care-

fully to number the hours which they devote annually to trifling reading: and then compare this startling record with the time given to the first great purpose of human existence. And is it not, we would ask, in the view of every reflecting man, an evil of incalculable magnitude, that the few remnants of time which persons, immersed in the business of the world, can spare for the occasional relaxation of their minds; for the amiable endearments of the social circle; for the instruction of their families; and for that private meditation and prayer, and that study of the Scriptures, which are so necessary to fit them to bear up against the temptations of the world, and “so to pass through things temporal that finally they lose not the things eternal,” instead of being improved for beneficial purposes, should be engrossed and rendered pernicious by an indulgence in frivolous, not to say noxious, reading. In this view it is not necessary that every volume, or any one volume, should be of a decidedly exceptionable tendency; it is enough for our argument, if the general result is such that the individual is not benefited, that his family has been neglected, and that his general train of thought and feeling, already too secular, has been debased instead of elevated; has been alienated from God and heaven, instead of being attracted to them by his few select moments of retirement and leisure.

A third injurious effect attendant on the generality of those works of fictitious narrative, which form the subject of our observations, arises from *the false and dangerous views which they present of the actual circumstances of life*.—It is a prime secret for happiness to learn the art of lowering our expectations; to be satisfied with a little; to be content with the state of life in which we are placed; to improve, and thus to enjoy, the present hour, and to look for no per-

fection either in men or things. But how different the lessons taught by the bulk of poets and novelists! Extatic joy and insupportable sorrow are almost the only conditions of life for which their scale is graduated. The mediocrity of talent, of property, and of personal endowment, which generally presents itself in the actual intercourse of mankind, is banished from their ideal world. Men are heroes, and women are angels: love is the master passion; and the pursuit of a captivating object the great business of human existence. Now, it is impossible that a person can habitually enter with full zest into the spirit of this fictitious creation, without feeling a little dissatisfied with the tame realities of the actual scene of his own "work-day" state of being. The best, the most natural, of mere novels, must necessarily be overcharged; their lights must be made brighter than the reality, to give contrast to their shadows; and their shadows darker than the reality, to give effect to their lights. But young and inexperienced persons will not easily be persuaded to believe that these fascinating representations are fabulous: true, they do not find the prototypes among their own relations and acquaintance; but then, they doubt not they are to be found elsewhere: they succeed in persuading themselves that they shall meet with more sentiment, and more sensibility, and more exquisite joys, and more pungent sorrows, in some other more favoured region, than they have yet been able to trace in that which happens to lie within the bounds of their daily vision: the enchanted paradise exists, though hitherto it has not been their happy fate to discover its precincts. Surely nothing can be more ensnaring to ardent and youthful minds, or more calculated to destroy that tranquil acquiescence in the allotments of Providence, which forms a grand constituent in human happiness, than

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such highly wrought exhibitions of ideal scenes and characters. And,—what we think has not been sufficiently dwelt upon by those who have reprobated novels on account of their splendid fictions,—even where scenes in real life are displayed, and displayed faithfully, they may, to many readers, have all the evil effect of the most intoxicating ideal world. To a young man or woman in an humble station, many even of the ordinary incidents of novels may thus be fatally injurious. To wear silk stockings, and go to the play, may appear as alluring a phantom to a lady's maid in a country village, as, to her more sentimental mistress, to be a Clementina della Poretta, or, if our readers will, a Minna Troil. And what is the next step? We refer to other pages than our own for an answer. The annals of the Magdalen and Lock Hospitals, and of the Guardian Society, if the secret history of the first aberrations of the heart could always be known, would too probably furnish many a record of the baneful effects of habits of novel reading on ignorant and inexperienced minds.

With regard to the *Waverley Tales*, we have before admitted that the excitement of the passions is not by any means their characteristic quality; yet we cannot exempt them from the charge of exhibiting delusive and injurious views of human life. We need go no farther than the novel immediately before us; for who among the young admirers of these imaginary scenes, would contentedly sit down amidst books or legers, or engross parchment, or follow any regular honest vocation, if he could spend his life like Mordaunt Mertoun, free as an eagle, and without a care or a thought beyond wandering from crag to crag, encountering the perils, and enjoying the pleasures, of an adventurous sportsman, and relaxing from these rougher joys in the society of the beautiful and fascinating inmates of Burg Westra?

We are not sure that the habits of the bold jovial Pirates themselves would not find admirers; and we fear that poor Minna is not singular in her attachment to the freebooter Cleveland. But we shall have occasion to advert to the evil effects arising from the way in which characters are delineated in novels, in a subsequent part of our remarks. What we intend exclusively to allege in the present argument is, that professed novels are almost always unlike real life; and that the dissimilarity is such as to lead to the formation of false and injurious estimates of its actual nature. Even the novels of the author of *Waverley*, whose graphic skill no person can dispute, present us, when calmly considered, with very little more than the figments of his own splendid imagination. It is true that by his enchantments he not only raises new worlds before us, but for the time has power almost to make us believe them real. But when we close the volume, and look around our apartment to be sure of our own identity, and coolly ask, whether even his comparatively temperate representations—we had almost said his historical memoranda—are not mere romance, we cannot but feel that we have been, if not absolutely in an ideal world, yet in a still more perplexing scene, compounded so indiscriminately of truth and fable, that no beneficial moral impression, nor any valuable lesson of experience, much less any certain matter of fact, is gained from the narrative. And were it perfectly true that the whole is strictly natural, yet this would not obviate the evil effects of a novel in which virtue and vice—we must not, we suppose, use more strictly theological phrases—are not the constant test by which the whole conduct of the story is regulated. It was justly remarked by Dr. Johnson, that “in the romances formerly written, every transaction and sentiment were so remote from all that passes among men, that the

reader was in very little danger of making any application to himself: the virtues and crimes were equally beyond the sphere of his activity; and he amused himself with heroes and with traitors, deliverers and persecutors, as with beings of another species. But when an adventurer is levelled with the rest of the world, and acts in such scenes of the universal drama as may be the lot of any other man, young spectators fix their eyes upon him with closer attention, and hope, by observing his behaviour and success, to regulate their own practices. If the world be promiscuously described, I cannot see of what use it can be to read the account, or why it may not be as safe to turn the eye immediately upon mankind, as upon a mirror which shows all that presents itself without discrimination. It is not a sufficient vindication of a narrative, that the train of events is agreeable to observation and experience; for that observation which is called knowledge of the world, will be found much more frequently to make men cunning than good.

Connected with the last-mentioned objection, there is another, already partially adverted to, arising from *the injurious delineations of character* which abound in most novels and other works of imagination, written for the mere purpose of entertainment. The historian of real life is not responsible for the actions and qualities of his personages. Like a portrait painter, his chief study must be accuracy of delineation: as to beauty and grouping, and many other things of prime importance in a fancy piece, he is answerable only so far as he can avail himself of them without violating the laws of truth and nature. And happily, in general, in real life, a really correct description is seldom dangerous. The novel before us furnishes a case strongly in point. The incident on which it is founded, is described by the author in his *historic* capacity as follows:

"In the month of January, 1724-5, a vessel, called the *Revenge*, bearing twenty large guns, and six smaller, commanded by John Gow, or Goffe, or Smith, came to the Orkney Islands, and was discovered to be a pirate, by various acts of insolence and villany committed by the crew. These were for some time submitted to, the inhabitants of these remote islands not possessing arms nor means of resistance; and so bold was the captain of these banditti, that he not only came ashore, and gave dancing parties in the village of Stromness, but, before his real character was discovered, engaged the affections and received the troth-plight of a young lady, possessed of some property. A patriotic individual, James Fea, younger, of Clestron, formed the plan of securing the buccaneer, which he effected by a mixture of courage and address, in consequence chiefly of Gow's vessel having gone on shore near the harbour of Calf-sound, on the island of Eda, not far distant from a house then inhabited by Mr. Fea. In the various stratagems by which Mr. Fea contrived finally, at the peril of his life, they being well armed and desperate, to make the whole pirates his prisoners, he was much aided by Mr. James Laing, the grandfather of the late Malcolm Laing, Esq. the acute and ingenious historian of Scotland during the seventeenth century.

"Gow, and others of his crew, suffered by sentence of the High Court of Admiralty, the punishment their crimes had long deserved. He conducted himself with great audacity when before the Court; and, from an account of the matter by an eye-witness, seems to have been subjected to some unusual severities, in order to compel him to plead. The words are these: 'John Gow would not plead, for which he was brought to the bar, and the judge ordered that his thumbs should be squeezed by two men, with a whip-cord, till it did break; and then it should be doubled, till it did again break, and then laid threefold, and that the executioners should pull with their whole strength; which sentence Gow endured with a great deal of boldness.' The next morning, (27th May, 1725,) when he had seen the preparations for pressing him to death, his courage gave way, and he told the Marshal of the Court, that he would not have given so much trouble had he been assured of not being hanged in chains. He was then

tried, condemned, and executed, with others of his crew." Vol. I. pp. i—iv.

No reader, however young or inexperienced, is likely to be injured by such a description. The only sympathy we feel for the lawless plunderer is that which arises from the cruelty of his judges. Abating this, all our feelings in perusing the narrative are on the side of moral and poetical justice. But let the reader compare this with the description of the bold, enterprising, generous Cleveland, in the novel; the young and handsome adventurer, whose humanity is the only blot on his piratical escutcheon; and he will instantly be sensible that what is perfectly safe, and may even have a moral tendency, when related as *history*, is very capable of being rendered pernicious when exhibited in the false colouring of fictitious narrative. A painter of imaginary scenes is bound in duty to endeavour to make his reader love as well as coldly approve, whatever is truly good; and to hate, as well as feebly censure, whatever is of a contrary character. But is this done in the majority of novels? Is it always done even in the comparatively guarded pages of the author of *Waverley*? Far from it. What is Cleveland? A gentleman pirate, capable by his person and address, and still more by his manly qualities, his generosity, his devotedness to his *unhappy* crew, and his sentimentalism of character, of attracting, and, as is too much insinuated, of deserving the regard of the heroine of the tale. Instead of being conducted to a gibbet, he is suffered honourably to enter the service of his country, and to die "in the field of glory."

And what shall we say of the character of the heroine, Minna Troil, herself? High-spirited, imaginative, and approaching the sublime in her mysterious developements, she yet attaches herself to a pirate, under the idea that a pirate resembled one of those lawless, but of

course—or the moral would not be complete—brave and generous spirits who reigned in a former age by terror and devastation over the Northern seas and islands. The whole delineation of her character is dangerous and delusive to a young and romantic mind; and we believe that many a visionary heroine would infinitely prefer becoming a Minna Troil in “*The Pirate*,” to imitating the modest, sensible, tender, persevering, and Christian—but, alas! homely—Jeannie Deans in “*The Heart of Mid-Lothian*.” Will it be credited that this same Minna, who is made to engross the chief sympathy of the story—far more so than her artless and lovely sister Brenda—should have reason to suppose that a man is being murdered under her window; that that man is no other than Mordaunt Mertoun, the playmate of her infancy, the companion of her youth, the attached friend of her sister; that his murderer is a bold, quarrelsome, overbearing stranger, an acknowledged freebooter—and yet that she forbears to alarm the family, to call for assistance to rescue the victim, and to pursue the supposed murderer, because forsooth, “what a tale had she to tell! and of whom was that tale to be told!” Thus, like a truly faithful heroine of a novel, with whom blind passion is to swallow up every principle of duty and common humanity, she seals her lips in secrecy; her attachment to Cleveland is not at all abated; and though to be sure there is occasionally a half-moral reflection, and though she makes up her mind, under all the conflicting circumstances of the case, to discard the *Pirate* as a lover and a husband, yet the whole interest of the piece is so contrived as to be almost constantly in opposition to the impartial dictates of a virtuous judgment.

The character of the Udaller himself is open to somewhat similar exceptions. *History* would have described him as a drunken, glut-

tonous, overbearing, low-lived, swearing, and passionate fellow, who kept his dependants in good humour by a vicious prodigality, and whose character was only relieved by a sort of jovial good nature, and a tender attachment to his daughters. From *such* a delineation, no moral injury could have resulted. But the skill of the *novelist* has so dressed up this mere ale-house pot-companion, that the reader is taught almost to respect him, and very sincerely to shake him by the hand, as one of the best, most generous, most hospitable, most frank, most hearty fellows in the world.

The character of Bryce Snailsfoot, the Jagger, is still more exceptionable. He is represented as a base, sneaking, pilfering, lying, and cheating rascal, whose only claim not to be detested is, that he is only worthy of being despised. Yet this wretch is, forsooth, a canting hypocrite, and talks of religion! The better characters of the tale make little or no pretensions to Christianity; unless perhaps Minna and Brenda saying their prayers be an exception: as for Mordaunt Mertoun, he seems scarcely to have ever heard of a God. But the weak, or selfish, or ridiculous characters, such as Triptolemus and sister Baby, have religious phrases always on their lips, and profess to consult the dictates of conscience in their most unhallowed actions. The climax, however, is to frame such a character as Bryce Snailsfoot, or, as the author is pleased to call him, “the *devout* Bryce Snailsfoot;” but whose “devotion” is generally so contrived as to break out just when, for the honour of religion, it could best be spared. He lived by plundering wrecks, “for which,” says the author, “being a man who in his own way professed great devotion, he seldom failed to express his grateful thanks to Heaven.” So again, when Mordaunt Mertoun, indignant at the Jagger’s inhumanity in deliberately

plundering, instead of assisting, an unfortunate fellow creature who had been washed on shore from the wreck, and was apparently dying, uttered some vehement injunctions to him to forbear, the author puts into Bryce's mouth the following reply: "Dinna swear, sir; dinna swear, sir;—I will endure no swearing in my presence; and if you lay a finger on me *that am taking the lawful spoil of the Egyptians*, I will give ye a lesson ye shall remember from this day to Yule." The moral effect of the tale required that Bryce should have been the swearer, and Mordaunt the reprover; and in a "Cheap Repository Tract" it would have been so contrived. The Waverley Novels abound in characters thus exceptionably delineated; a fault for which there is no excuse, even of a literary kind, as the author had all the regions of nature, and possibility, and romance, to cull from, and was both able, as well as in duty bound, to make such a selection of materials as should not injure, but promote, the cause of religion and Christian virtue.

We must pass over *minor* moral faults in the delineation of character, otherwise we should feel it necessary to object to several of the sketches in the present tale. As one instance among many—we select one of the less flagrant sort—is it expedient to represent law, and order, and magistracy, in the ridiculous light in which they appear in the *Pirate*, particularly in the characters of the magistrates of Kirkwall? No person certainly will suspect "the author of Waverley" of wishing to subvert principles of loyalty and respect for lawful authority in his countrymen; but many of his delineations of character are eminently calculated for such an effect. The revered authoress of the admirable Tracts just mentioned, seems to have felt how much injury had been done by a similar style of painting in the bulk of tales and novels, as regards the

clergy; and that not only in those publications in which they are exhibited as mere drones and hirelings, fat, sleek, self-important, and bigotted, with as much knavery and Jesuitism in their composition as is consistent with a *quantum sufficit* of mental imbecility,—but even in others where they are represented as generally benevolent and respectable, as in the case of the Vicar of Wakefield, yet with such a tincture of whim, or vanity, or weakness, as materially to derogate from the weight of their characters. Mrs. More has accordingly introduced in most of her tales an interesting pattern of a respectable and pious English clergyman; and has taken special care, in delineating the characters of these and all other useful orders of men, not to dash the composition in such a manner as to render its moral impression injurious to the best interests of society.

We are not, however, upon the whole, so much inclined to augur evil effects from rendering good men weak, as from rendering bad ones agreeable. The consequence, in either case, is doubtless injurious so far as it extends; but it is more circumscribed in the former than the latter instance. Fewer persons would be perverted by the character of Bryce Snailsfoot than by that of Cleveland. In both, indeed, the tendency of the ideal portrait is injurious; in the one, because we are taught to blend religious sentiments with base and odious conduct; and in the other, because vice and irreligion are combined with qualities which are too apt to ensnare a thoughtless mind, and win upon an unguarded heart. Such a compound character as Richardson's Lovelace has perhaps assisted to make many profligates; but we do not suspect that it ever reclaimed one. Dr. Johnson justly remarks on this very point, "Vice should always disgust; nor should the graces of gayety or the dignity of courage be so united with it as to

reconcile it to the mind. Wherever it appears, it should raise hatred by the malignity of its practices, and contempt by the meanness of its stratagems; for while it is supported by either parts or spirit, it will seldom be heartily abhorred." By this test we are willing that the character of Cleveland should be tried; and we are convinced that the result will be, that such delineations are deeply injurious to the cause of good morals, and calculated to pervert the heart. And if such writers as the respectable author of Waverley thus incautiously combine good and evil in their characters, what may we not expect from less scrupulous narrators of fabulous adventures?

As Christians, we might proceed much farther on this point; for it is remarkable how little the portraits even of the most virtuous novel writers resemble those which are made up of Christian graces. Frequently, where no wrong impression is intended to be conveyed, much mischief insinuates itself from the incidental touches which characterize the various personages of the scene. Rank, figure, beauty, external accomplishments, and other adventitious circumstances, are interwoven with characters in such a manner as to make an inseparable part of the portrait. A *really* good man—a true Christian—a man who should live above the world, and as not of the world, crucifying the flesh with its affections and lusts—would be generally represented in a novel, if represented at all, as a poor tame creature, devoid of taste, and incapable of gratification. Thus, in a variety of instances it might be shown, without selecting gross cases, that the ordinary delineations of novels are detrimental to those habits and principles which as Christians it is our duty, and we may add our *privilege*, to maintain.

But we pass on to another exceptionable feature in most professed novels; namely, that they

generally tend to *weaken our reverence for religion*.—We have already seen one principal way in which they may do this; namely, by injurious delineations of character. There are, however, other modes of effecting the same object; and into some of which the author of Waverley, however unsuspectingly, has been betrayed; and betrayed to such an extent, as cannot but prove highly prejudicial to many of his readers. We allude particularly to the irreverent manner in which he introduces the words and sentiments of holy Scripture in his tales; a fault (we use the lightest word our vocabulary suggests) on which so much has been said, both in our own pages and elsewhere, that we shall not dwell upon it at present as its gratuitous enormity deserves.

And while the generality of novels thus tend, directly or incidentally, to weaken the reverence due to religion, they often further cause injury by *the encouragement they afford to the violation of God's commandments*.—The light way in which they frequently speak of sinful dispositions and actions, is in itself a tacit encouragement to them. It is not necessary to ask whether duelling, and suicide, and adultery, are offences against the Divine law? Yet even *these* are too often upheld, or at least palliated, rather than frowned upon, in the class of writings under consideration; and where this is not the case, *other* less glaring, but still unchristian, propensities, are suffered to pass into the rank of virtues. The hero of a novel is not thought the worse of, but often the contrary, for being proud and ambitious; and should a considerable infusion of resentment or revenge mix itself with his character, it is so shaded off by a constellation of relieving virtues, that we are taught to resolve his "failing" into an exuberance of the generous passions. Even the novels of the present author are obnoxious to

the charge—though not in so great a degree as many others—of “making a mock at sin,” treating lightly and playfully offences against the Decalogue, which ought to be mentioned only with unaffected sorrow and reprehension.

Another grievous charge against the general run of tales and novels is, that *they present false views on the most important subjects connected with religion and morals.*—Let us only assume that the Bible is true, and that its disclosures are of moment; and what an anomaly will most novels appear to a man who seriously regards them under this impression! We must take high ground on this question; but ground on which our readers, we trust, are prepared as Christians to accompany us, even at the risk of a smile of surprise, from their novel reading friends, at the excessive oddity of their opinions. We would ask them, Do the class of works in question usually describe man in true colours? Do they describe him as God describes him? Do they view him as a fallen creature; or as needing an atonement? Do they even always assume him to be a moral and accountable agent? So far from it, the Law and the Gospel are, in many cases, almost equally crossed out in their code. Judging by their standard, there is no necessity for repentance, no profit in faith, no motive to holiness. Every thing relating to death, to judgment, to eternity, is studiously excluded; or is employed only on some rare occasion for the purpose of picturesque or sublime effect. The morals inculcated (we speak generally) are defective in their character; their highest virtues are but splendid sins. Affliction is not made to lead the sufferer to God; prayer and praise are but puritanical observances; and, in short, the whole scene of human existence and destiny is described precisely as it would be if Christianity were a mere fable. Now, surely, compo-

sitions professing to delineate man either “as he is,” or “as he ought to be,” cannot but be injurious in their tendency, if they thus systematically keep out of sight, or pervert where they introduce, the fundamental principles which relate to his actual condition. We do not look for moral touches in a work of science; the subject does not require or always admit of them; but in a novel, the whole composition relates to human actions, and unless the principles be *right* they must be *wrong*: they cannot be neutral; they are scriptural or worldly; they are such as, if admitted in real life, would lead either to eternal happiness or eternal misery. A novel ought, therefore, to be so constructed as not to oppose the disclosures of Revelation; but for this purpose, it must recognise them; not always directly, as in a sermon, but always virtually; embodying them in its general tone and structure, even where they are not specifically adverted to or introduced. For want of this, novels in general afford no just principle of action, no true standard of decision; and they are too frequently most dangerous and delusive, where they ought to be most correct,—namely, when they venture to touch upon subjects of moral and spiritual importance.

We may add, as another strong charge against most novels, that *they fill the mind with images which religion ought to dispossess.*—The length to which we have extended our remarks prevents our enlarging on this point as it deserves; but we leave it to our readers to decide, without our filling up the detail of proof, whether the whole scenery and machinery of the bulk of novels, with their affairs of war, and glory, and display, and passion, are not diametrically opposed to the train of feeling and reflection which Christians ought to encourage; whether an indulgence in the perusal of works of this sort does

not unfit the mind for sacred duties; whether the growth of religion in the soul is not impeded, and unholy affections strengthened, by such a course of reading: and whether, above all, the Holy Spirit is not grieved and quenched, and the soul laid open, and defenceless, to the incursions of its spiritual enemy.

We have thus specified some of the injurious tendencies of novels and novel reading, with reference to that large class of compositions in which no particular benefit or injury was intended by their authors. We do not mean to contend that all these mischiefs apply to every case; but one point at least is clear, that as we daily pray, "Lead us not into temptation;" we are in duty bound as Christians to avoid those sources of temptation which fall in our way; of which sources, habits of trifling and injurious reading are, in the present day, one of very considerable magnitude.

We had intended to discuss, at some length, the third class of works of fiction; namely, those which are written with a decidedly *good* intention; but the extent of our remarks on the last topic will render it necessary for us to content ourselves with a very few observations. We may possibly resume the subject on some other occasion.

With respect to living novelists—for our limits do not allow of our casting a retrospective glance—we should be inclined, upon the whole, to place Miss Edgeworth among those writers of fiction, whose publications have usually the merit of being written for an avowedly useful purpose. Her tales are for the most part sober and sensible, copied from real life, and free from what is enervating and inflammatory. She has generally pursued some moral object; not merely winding up her narrative with a few tame reflections, which can seldom or never counteract the ge-

neral impression of a novel, but making it her study throughout its whole texture to aim at a well-defined and beneficial object. In this respect we must place many of her tales in a much higher moral rank than those of the author of *Waverley*, who seems generally to write without any better object in view than his own profit and the amusement of his readers. With his splendid talents, without quitting the line of writing which he has chosen, what benefit might he not have conferred on his country, had he resolutely determined that every one of his volumes should be the vehicle for inculcating some useful truth or impressing some neglected duty; and that he would never, on any occasion, record a line or sentiment which might wound religion or injure the mind of his reader. His elevating delineation of Jeannie Deans, already alluded to, proves that, had he seen fit, he might have ranked high among the *moralists* of his country; and this without any sacrifice, but such as would have done equal honour to his heart and his understanding. Let us hope, even yet, that the unknown author will reconsider the responsibility which devolves upon the possession of talents such as his, and will dedicate his remaining works to purposes of higher aim than mere entertainment, and make it his first and greatest effort, if not soaring high like Milton, "to vindicate the ways of God to man," at least to endeavour, with the conscientious author of the *Rambler*, "to add ardour to virtue, and confidence to truth."

We have spoken with due respect of the generally moral *intention* of Miss Edgeworth's tales; but still her's is a world without religion, and consequently her whole fabric rests on an insecure and unchristian foundation. Of late years there has been a rapid multiplication of works of fiction, intended to supply this defect. The justly celebrated *Cœlebs* of Mrs.

Hannah More, to say nothing of her equally celebrated, and no less useful, Cheap Repository Tracts, seems to have formed the model for this species of composition, and scarcely a winter now passes without an addition of several volumes to this popular species of literature. Half a score, at least, of tales of this class are, at the present moment, candidates for admission into our review department, and as many more may probably issue from the press before we, after our tardy fashion, can address ourselves, if ever we do so, to the task of deciding on their respective merits.

Of works written for the express purpose of usefulness, we certainly do not feel disposed to speak otherwise than with all possible respect; and it cannot be doubted, that much good has in many cases been effected by means of publications of this class. We think, however, that the taste for them is increasing far beyond what is desirable; and we venture to submit, whether a habit of *religious* novel reading may not be more or less attended by some of the inconveniences which we have enumerated as applicable to novel reading in general. Such works are often highly serviceable in the family circle; but still they are works of mere fiction, and unless duly selected, and indulged in with moderation, may generate a taste for idle and desultory reading, with a love of excitement, and an aversion to more solid studies; and may serve as a stepping-stone to novel reading of a less discriminate character. We might add also, that even a professedly religious novel is not of necessity judicious in all its parts, and may in some instances be open to severe censure. We are unwilling to allude to particular examples, especially as our space will not allow of our bringing forward the proofs that would be necessary to justify our animadversions; but it is obvious that, with the best possible motives in the writer, scenes

may be disclosed which will have the effect of stimulating rather than repressing an already corrupted imagination, as well as of instructing the more artless reader on a variety of points, where "ignorance *is* bliss," and it *is* "folly to be wise." The very correctness of the writer's own mind, and his unfeigned abhorrence of evil, may lead him to employ language which to less chastised imaginations, is productive of effects the opposite to those which he intended. Accustomed himself almost instinctively to measure character by the strict standard of Scripture, and not at all inclined to love vice because it happens to be connected with agreeable qualities; or to disesteem virtue, because it is sometimes arrayed in a homely garb: he may so draw his personages, and weave his incidents, as to make his less scrupulous readers take part with his bad characters against his good ones. Besides all which, a professedly religious novel may chance to be written in a flippant, or satirical spirit; or it may betray bad taste or bad temper; or it may be so extremely unfair in its selection of incidents and arguments, especially on such subjects as the love of the world, and worldly company, and worldly amusements, that the recoil may be more dangerous than the intended stroke; or it may betray such an ignorance of men and manners, that its estimate will pass for nothing with those for whose benefit it was designed; or it may be founded on occurrences, (for instance, a tale of seduction,) which ought not so much as to be named in a Christian family, except as they may happen for a moment to *force* themselves into notice, and then to be dismissed with a few brief and temperate remarks, rather than dwelt on, as they are in some professedly religious novels, till the mind is saturated with unseemly contemplations.

But our limits warn us to forbear,

otherwise we should have been inclined to have dropped a few suggestions respecting another very important class of semi-novels, professing to be written for good and useful purposes; we mean, the modern race of tales for children, both of the moral and the religious cast. To the utility and excellence of some of these, we should have given our willing testimony; while, perhaps, we should have felt it right to inquire whether an over-indulgence even in works of this description, in childhood and youth, may not be productive of some of the evil effects which we have mentioned as applying to novel-reading in general, particularly on the score of their stimulating effect, and of their tendency to create a distaste for more thoughtful reading.

Our general estimate on the whole subject is, that it is primarily a question of *kind*, and then of *degree*. Works of the first of our three general classes are wholly inadmissible; those of the second are, we think, generally inexpedient, and often positively, however undesignedly, injurious. There may be and are partial exceptions; for example, some of the historical and graphical sketches in the *Waverley Tales*, and many single characters and descriptions in these and other novels, well calculated to foster virtuous, disinterested, and magnanimous feelings. But the composition of such works *as a whole*, and when judged of by scriptural principles, is in almost every instance found to be liable to just objection. Where, however, specific objections do not apply, it is a *habit* of trifling reading, rather than the perusal of an occasional volume, that is chiefly to be dreaded and deprecated: the rein is a more necessary implement than the spur in the management of the imagination at all times, but especially in this age of light and desultory reading, and with so powerful an inducement to an indul-

gence in works of fiction as is presented, to the more conscientious reader, by the literary attractions and somewhat guarded character of many of our modern tales and novels. With regard to the third class, there is still a strict necessity for great caution in the selection, and not less so for habits of self-control and a strong sense of duty in determining *the degree* in which an indulgence in such a line of reading shall be admitted. But after all that may be said or written on these questions abstractedly, their practical application must depend in a great degree upon the age, the habits, the temperament, the duties, the occupations, and the besetting sins of each individual.

Were we to wind up our review, like a sermon, with a familiar application, we should say: Fill up your time so fully with useful employments as to leave little leisure for pursuits of a doubtful character. Endeavour further to acquire such a strong sense of duty, such a taste for contemplations of a higher order, and such well-arranged habits of sacred study and devotion, as may supersede the temptation to devote to idle, if not injurious, amusement, moments which may be so much more profitably given to the great concern of "making your calling and election sure." Keep in mind the claims which your family, your friends, and society, have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that both your mind and your body may be refreshed for the returning duties of each successive day. And, lastly, guard against habits of idle curiosity; and be not ashamed to own that there are many things with which neither your time nor your taste permits you to be acquainted, and least of all with every new tale that happens to be the subject of popular conversation.

Literary and Philosophic Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication :—The Life and Correspondence of Bishop Horsley ; by his son ;—Provence and the Rhone ; by J. Hughes ;—One thousand Fac Similes of the Hand-writing of Eminent Englishmen ;—Sermons and Miscellaneous Pieces ; by the Rev. R. W. Mayow ;—In two vols. octavo, with plates of the Egyptian Deities, Sections and Plans of the Egyptian Temples and Tombs, ichnographical Plans of Thebes, Jerusalem, &c., Travels along the Mediterranean and Parts adjacent, extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, Constantinople, Athens, Ioannina, the Ionian Isles, &c. &c., in the years 1816, 17, 18, in company with the Earl of Belmore ; by R. Richardson, M. D.

In the press : Discourses on the Scripture Character of God ; by the Rev. H. F. Burder ;—The Wonders of the Vegetable Kingdom ; by the Author of Select Female Biography ;—The Fossils of the South Downs ; by J. Mantell ;—A Journey to the Oasis of Siwah, to ascertain the Site of the Temple of Ammon ; by A. Linant ;—Public Men of all Nations, living in 1822 ;—Two Poetical Works ; also, A Tour on the Continent, and Ecclesiastical Sketches ; by Wm. Wordsworth ;—Essays on the Discipline of Children ; by the Rev. W. Bamford.

The "Society for promoting Christian Knowledge in the Diocese of St. David's," has awarded a Premium of 50*l.* to Mr. H. V. Tebbs, Proctor of Doctors' Commons, for the best Essay on "the Scripture Doctrine of Adultery and Divorce, and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries." This Essay is in the press ; as also, an Essay on "The Influence of a Moral Life in our Judgment in Matters of Faith" (John vii. 17) ; by the Rev. S. C. Wilks, A. M. : to which the Society awarded its premium for the best composition on that subject.

IRELAND.

The late population returns in Ireland present a large increase in the number of the inhabitants. The following are the totals :—

Leinster . . .	1,785,702
Munster . . .	2,005,868
Ulster . . .	2,001,966
Connaught .	1,053,918
	6,846,949

When the deficiencies in this table shall have been supplied, the total number may probably exceed seven millions.

POLAND.

A decree has been published, abolishing all the heads of the Jewish communities (called Kahal) in the kingdom of Poland. This measure is expected to be of great importance towards promoting the civilization and welfare of the Jews ; as these national magistrates, it is said, not only opposed an invincible barrier of gross prejudices to the improvement of their countrymen, but were themselves frequently guilty of oppressive partiality.

RUSSIA.

A ukase was lately issued by the Emperor, commissioning the Governor general of Siberia to inspect the governments under his care,—to collect upon the spot detailed information respecting their situation ; to found upon this information the means for improving their condition, and to lay them before the Emperor.—The plans proposed by the Governor are approved ; and, in consequence, this extensive region, comprehending various climates and tribes of inhabitants, instead of being any longer an inhospitable desert, will, it is hoped, enjoy the advantages of a united, civilized, and, we trust, religious country.

UNITED STATES.

The fourth census of the United States gives the population, including the New States, at 9,625,734. The slaves amount to about 1,531,436 ; and foreigners, not naturalized, to 53,646. The persons engaged in agriculture were 2,065,499 ; in commerce, 72,397 ; in manufactures, 349,247.

List of New Publications.

THEOLOGY.

Contemplations on the last Discourses of our Blessed Saviour; by the Rev. J. Brewster, M. A. 8vo. 7s. 6d.

A Sermon preached at the Consecration of the King's Chapel annexed to the Pavilion at Brighton; by the Rev. Hugh Pearson, D. D. 1s. 6d.

MISCELLANEOUS.

Antiquities and other Curiosities of Ancient Rome; by the Rev. E. Burton. 8vo. 15s.

Frank: being the Sequel to Frank, in Easy Lessons; by Maria Edgeworth. 3 vols. 9s.

Rosamond: being the Sequel to Rosamond, in Early Lessons; by the same author. 2 vols. 5s.

The Greek Grammar of Augustus Matthiæ, translated into English; by the Rev. E. V. Blomfield. 2 vols. 8vo. 1l. 10s.

Moral Discipline; or, Elements of Self-Improvement; by the Rev. T. Finch. 1 vol. 12mo. 6s.

Advice to Young Ladies on Conduct and Improvement; by the Rev. T. Broadhurst. post 8vo. 6s.

No. I. of the Sunday School Biography. 4d.

Atlas of Ancient Geography, comprising 20 coloured maps; by Samuel Butler, D. D. 12s.

The History of France, from Clovis, to Louis XVI.; by the Rev. A. Ranken. Vol. IX. 8vo. 9s.

Memoirs of his Own Times; by Horace Walpole, Earl of Orford, from the Original MSS. found in the chest left by his lordship's will, to be opened by the

first Earl of Waldegrave who should attain his twenty-first year after 1800. 2 vols. royal 4to. 5l. 5s.

Monarchy Revived; being the Personal History of Charles II. with 14 portraits. demy 8vo. 16s. royal 28s.

The Edinburgh Annual Register for 1818. 1l. 1s.

An Account of the Abipones, an Equestrian People in the Interior of South America; from the Original Latin of Martin Dobrichoffer, twenty-two years a Missionary in Paraguay. 3 vols. 8vo. 1l. 16s.

A System of Mechanical Philosophy: by the late John Robson, LL. D.; edited by David Brewster, LL. D. 4 vols. 8vo. 4l.

Napoleon, and other Poems; by Bernard Barton. 8vo. 12s.

History and Actual State of the Military Force of Great-Britain; by Charles Dupin, Member of the French Institute, translated, with Notes; by an Officer. 2 vols. 1l. 1s.

Europe; or, a General Survey of the Present Situation of the Principal Powers; by a Citizen of the United States. 8vo. 12s.

Notices relating to China; by Sir G. T. Staunton, Bart. 8vo. 10s. 6d.

The Third Volume of the Statistical Account, or Parochial Survey of Ireland; by W. S. Mason, Esq. 8vo. 1l.

Wakefield's Statistical and Political Account of Ireland. 2 vols. 4to.

A Journey from India over land to London; by Lieut. Thomas Lunsden. 8vo. 10s. 6d.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following are a few passages from the "Monthly Extracts," continued from our last Number.

From the First Report of the Lutterworth Auxiliary Society.

"Towards the middle of the fourteenth century, an instrument was raised up of God, peculiarly fitted for the work he was appointed to execute; and a translation of the Bible into the English tongue was made in 1380, by that morning star of the reformation, the renowned John Wickliffe, Rector of Lutterworth. To him succeeded the happy Reformation, under the be-

nign influences of which men are allowed and encouraged to read the word of God. And in our day the Bible Society has sprung up, under the fostering care of which Bibles are multiplying and circulating in a manner that fills the world with wonder. The Auxiliary of Lutterworth and the neighbourhood has, during this first year, been enabled to number upon its lists, (including that established in the town of Lutterworth,) thirteen Associations, embracing the supply of about sixteen villages."

From Mr. Charles Stokes Dudley.

"Nottingham, 1st Dec. 1821.

"It is with feelings of a truly satisfactory nature that I announce the esta-

blishment of the Nottingham Ladies' Branch Bible Society, and its seven connected Associations. As the districts are so arranged as to include on an average only about forty houses each, one hour in the week will be found sufficient for the discharge of the duties of a collector. The total number of ladies engaged exceeds three hundred, and the extent of population included may be estimated at 50,000. Of the necessity which existed for such an institution, and the inadequacy of all means of supply short of those which are furnished by Bible Associations, sufficient evidence will be found in the facts, that Nottingham was the second town of Great Britain in which an Auxiliary Society was established, and this institution has distributed within twelve years 20,000 Bibles and Testaments; yet the ladies have already obtained more than two thousand subscribers for copies at cost prices, although scarcely more than one third of the town has been visited."

From the Third Annual Report of the Jersey Female Auxiliary Society.

"Some respectable persons refuse to contribute, because, they say, the people were better forty years ago, when there existed no Bible Societies, than they are now. But those persons are requested to recollect, that forty years ago, education and learning were very rare in this island; that scarcely a servant or labourer of any description could read; that many masters were nearly as illiterate as their servants; that ladies themselves were but little instructed; that, if vice has increased with learning, it has not been with learning acquired from the Bible; for it is not an exaggeration to say, that three years ago not one family in ten of this island possessed a Bible. With the exception of a very few of Ostervald's folio edition, which had passed from hand to hand, there were scarcely any but the Bibles of John Calvin, in old French, printed in the 16th and 17th centuries, and hardly legible by the present generation. A woman of St. Ouen's parish, who has purchased seven Bibles from this Society, for different members of her family, all labourers or sailors, assured a member of this Committee, that she had saved more than one pound, twelve years ago, to purchase a Bible: that she had commissioned a friend going to Holland to buy her one, but he was not able to procure it. It has not been the Bible, then, which has cor-

rupted the morals of the people; but the people have learned to read; the tree of knowledge has become accessible to them, the evil of which has been continually before their eyes, whilst the good has been out of sight. The thirst for knowledge has been fed by pernicious publications from the continent; by obscene songs and romances, and by the writings of sceptical and infidel false philosophers, who would have trampled equally upon the laws of God and man."

From the Annual Report of the Devon and Exeter Auxiliary Society.

"The issues of books from the depository in the past year have amounted to 1359 Bibles; 1092 Testaments;—making a total, from the establishment of the Society, of twenty-six thousand and thirty-three Bibles and Testaments."

FOREIGN.

From the Secretary of the Hudson's Bay Company.

"I am directed by the Governor and Committee of the Hudson's Bay Company to inform you, that Mr. Garry, a member of the Committee, having visited the territories of the Company in North America, during the past summer, directed his attention, among the various objects which came under his notice, to the consideration of the best mode of promoting religious instruction, and the consequent improvement of the moral conduct of the servants of the Company and of the other inhabitants of that country. As one mode of promoting these objects, an Auxiliary Bible Society was established." "I beg to enclose a draft for 103*l.* 11*s.* the amount of the subscriptions.

"The above Society comprehends the whole of the Hudson's Bay Company's territory, and has appointed officers at each of the following stations, viz. York, Red River Colony, Saschatchwan, Athabasca, Churchill, and Moose."

From the Rev. Dr. Pinkerton.

"The whole issues of Van Ess's Testament, up to the present date, have been 431,165 copies. The whole stock on hand will be found to be about 51,000 copies. In his treasury he has 9,000 florins, about 750*l.* sterling. The Committee of the Russian Bible Society have promised him a grant amounting to about 140*l.*, and he expects to receive an equal sum from Amsterdam. These funds are intended to be employed in binding, for such persons as are too poor even to pay for the binding; whose num-

bers, especially among the Catholic peasantry, the Professor states to be very great. The issues of copies from the beginning of this year up to the present date have been 27,096."

From the Rev. Drs. Paterson and Henderson.

"Kheron, 28th June, O. S. 1821.

"From Khotin we directed our course through the Russian part of Moldavia to Skoulani, in itself an inconsiderable village, but of importance on account of its Quarantine established on the left bank of the Pruth. What rendered it peculiarly interesting at this time, was, its being the great resort of the emigrants from the northern parts of European Turkey, of whom not fewer than 18,000 had passed the Quarantine before our arrival. How many thousands might be in the place, and on the opposite bank of the river, anxiously waiting for an opportunity of passing in the boat, we could not determine; but such a scene of confusion we never before witnessed. Rich and poor were encamped together under the open heavens, surrounded by every thing valuable that they had been able to carry along with them; but, we fear, most of them destitute of the most precious of all treasures, the holy Scriptures. To adopt measures for putting such of them as could read in possession of this invaluable book, we considered to be an object which imperiously demanded the attention of the Committee in Kishinew, and accordingly resolved to bring it before them immediately on our arrival in that place.—It is, perhaps, known to you, that his Eminence, the Exarch Gabriel, who was such a warm friend to the Bible Society, left this earthly scene in the course of last spring; but in his Vicar, the worthy Demetrius, Bishop of Ackermann and Bender, we found one of the most zealous and active promoters of the cause that we have met with in the course of our journey. Having said thus much, (and less in justice we could not have said,) we almost feel ourselves at a loss for terms in which to express our high opinion of his valuable coadjutor, the Archimandrite and Rector Ireneus, and his excellency General Insov, who is not only the chief of this government, but has also the care of all the colonies in the south of Russia. After having been favoured with numerous conversations with these and other active members of the Society, in the course of

which we had opportunities of becoming thoroughly acquainted with its affairs, we had the pleasure, on the morning of the 10th of June, of attending the meeting of the Committee, at which were present, besides the Governor-General, the Governor, Vice-Governor, and Bishop, the Armenian Archbishop Gregorius, and Daniel, Metropolitan of Adrianople, who, together with several other dignitaries of the Greek Church, have taken refuge in this quarter from the fury of the Turks.

"The attention of the Committee was directed to the subject of the Bulgarian version of the New-Testament. They conceived it to be their duty to attempt something towards supplying the wants of the 30,000 people of that nation, who are settled as colonists in Bessarabia, and accordingly resolved to recommend it to the Committee in Petersburg, to print 2000 copies of the Gospel of Luke by way of experiment.

"The manner in which the business of this Committee was conducted afforded us the highest satisfaction. They are burning with impatience to recommence their exertions in the northern parts of Turkey, and much may be expected from their zeal for the good cause, when peace shall be restored to those quarters.

"From Kishinew we proceeded to Bender, where we crossed the Dniester, and were obliged to submit to a partial quarantine, and prosecuted our journey across the Steppe to Odessa, where, by the Divine blessing, we arrived in peace and safety on the 12th instant.

"On account of the preparations that were making for the solemn interment of the late Patriarch of Constantinople, we could not obtain a meeting of the Committee before the evening of the 15th; but this delay was amply recompensed by its affording an opportunity for the excellent Demetrius, and two of his Archimandrites, who had arrived to assist in the performance of the funeral rites, to favour the meeting with their presence and counsel. Besides going through the routine of business which we usually had to transact with the Committee, and which it is unnecessary to report here, we brought before the meeting the importance of furnishing an adequate supply of the New Testament to the numerous body of Greek refugees at present in the town, and urged the measure by the consideration

of the provision that had just been made for their temporal necessities by the munificent gift of 100,000 roubles, which had been sent for this purpose by his Imperial Majesty. The proposition was cordially agreed to, and it was resolved to carry it into effect without delay."

"Astrachan, 31 Aug. O. S. 1821.

"The next Committee we visited, was that of the Don Cossacks, in whose capital (Novo-Tcherkask) we arrived in the forenoon of the 26th, and in the evening waited on the Hetman, from whom we met with the kindest reception, and who, as President of the Society, engaged to make immediate arrangements for a meeting of the Committee. The Bible Society, like almost every institution that exists in the country of the Don Cossacks, being in a great measure established on a military footing, presented quite a novel scene to our view. When visited by the Secretary, he appeared in uniform, with his sword by his side; and, when we attended the meeting of the Committee, we found ourselves to be the only persons in a civil dress, all the members being officers, and some of them of the first rank. It was a source of much pleasure to observe with what spirit they entered into the business, and how anxious they were to listen to any propositions which were made to them, for extending their sphere of usefulness. Since the formation of the Society they have collected not less than 33,163 roubles, which they have remitted to Petersburg for the general purposes of the institution, and brought into circulation about 8,000 copies of the Scriptures. Five shops have been opened for their sale in the town of Novo-Tcherkask: in ten of the most important stanitzas, or settlements, depôts have been established, besides one in the Quarantine of Yagirlik, another at the mouth of the Don, and a third at that of the Calmuc; and seven of the principal authorities in different settlements have charged themselves with the duties of correspondents or active agents of the Society. The Calmucs living in the vicinity of the Don have been furnished with the Gospel in their own language, which they receive with so much eagerness that they pay even a silver rouble for a copy. More than one fifth of the Calmucs in this quarter are able to read; and, as the Cossacks are exceedingly zealous in calling their attention to the Scriptures, there is ground

to hope that much good will be done in this way among these poor deluded votaries of Lamaic superstition. Considering the great number of Cossacks who are capable of reading, and the anxiety they discover to possess the word of God, the friends of the Bible Society may rest assured that their exertions could not have been directed towards a more favourable soil!"

"Odessa, Nov. 12, 1821.

"I have lately received a letter from Hilarion, informing me, that the transcription of his MS. was completed, and that he was preparing to depart for his bishopric (Ternova.) As you may like to see a little of the good Bishop's sentiments, I translate a portion of his letter. 'I take with me,' he says, 'my manuscript, that when with God's permission I arrive at my diocese, and enjoy quiet, I may pursue the revision and correction of it. Friend and brother, I implore God, for this reason alone, to grant me life, that I may finish this work, and that I may thus manifest my gratitude to the Bible Society, which has chosen me to be its minister in this labour, and may fulfil my obligations to my nation by the completion of this undertaking which is dear to God.' He then says, he takes with him to Ternova one of his translators, to assist him in the translation and transcription. By the end of March he thinks the whole New Testament will be ready."

AFRICAN INSTITUTION.

The following interesting and affecting address "To the Friends of Africa," has just been circulated by the African Institution. We copy it into our pages with the hope of assisting its benevolent object, which we earnestly recommend to the attention of our readers. We are grieved to learn that the funds of the Institution are so very inadequate to the magnitude and public interest of its designs.

"Fifteen years have elapsed since Great Britain, by an Act of the Legislature, prohibited its subjects, under heavy penalties, from taking any part in that trade which has since been described, by the unanimous voice of the great powers of Europe, assembled in Congress at Vienna, as 'a scourge which has long desolated Africa, degraded Europe, and afflicted humanity;' and it is now classed by the British Parliament amongst the foulest crimes. Soon after the passing of this Act, a

considerable number of those who had strenuously exerted themselves through a long series of years, to expose the enormities inseparable from this horrid traffic, and to procure the co-operation of the Friends of Humanity in its Abolition, formed themselves into a Society, under the name of **THE AFRICAN INSTITUTION**, with a view, not only to promote the civilization of much injured Africa, but also, as essential to this object, to watch most carefully over the conduct of those who might attempt to evade the Abolition Laws.

"Great Britain had the less difficulty in effecting the abolition of this traffic, by reason of the liberty of her press, and the nature of her government, which rendered it comparatively easy to convey the necessary information respecting the real character of this trade to all classes of Society. But the case is very different in many of the nations of the Continent. In few, perhaps in none of them, do the same facilities to the diffusion of knowledge and the forming of Societies for the objects of benevolence exist; and consequently very erroneous ideas prevail abroad on the subject of the African Slave Trade.

"The information received from time to time by the African Institution—of the horrid crimes perpetrated in Africa, and on the high seas, by miscreants who make it their business to buy and sell their fellow creatures, and of the alarming increase of this abominable traffic under the flags of France, Spain, Portugal, and the Netherlands—is of such a nature, as to render it the duty of the Institution to give the utmost publicity to the facts which are constantly coming to their knowledge, and to call the attention of the British nation, in a very particular manner, to the enormities now practised upon the persons of the helpless children of Africa; enormities never exceeded in the annals of oppression and cruelty. At the present moment vast numbers of innocent men, women, and children, are languishing in the hands of their tormentors; many are suffering a most cruel and lingering death, by suffocation in the holds of Slave-ships; thousands are on their way to interminable slavery, to which they will infallibly be consigned, unless previously released by death, or rescued by the intervention of some merciful hand, from those dealers in human blood, whom the American government has declared to be pirates, and who, in-

stead of being protected and sheltered, ought to be branded by every civilized state as enemies to the human race.

"The African Institution is persuaded that in France, now most deeply implicated in this cruel traffic, as well as in the Netherlands, Portugal, and Spain, the public at large are not yet informed of the real nature and vast extent of the crimes daily and hourly perpetrated by the subjects of their respective countries, who are engaged in the African Slave Trade. The Directors have therefore determined, if furnished with the means, to publish in various languages the facts which are almost daily communicated to them, in the firm conviction that, when these facts shall be generally known, the wise and the good of all nations will rise up, and, with the voice as of one man, solicit their respective governments to abolish a traffic marked in every stage with blood, disgraceful to every nation that does not use the greatest exertions for its utter extinction, and a standing reproach to the Christian name.

"The African Institution, therefore, invites the friends of humanity and religion to its Sixteenth Anniversary Meeting, to be holden at the Freemason's Hall, on Friday the 10th May next; at which meeting his Royal Highness the Duke of Gloucester will take the chair. It is intended, on that occasion, to bring forward certain resolutions, which will doubtless be supported by several of those members of Parliament who have so frequently distinguished themselves by pleading for Africa in the great council of the nation."

We understand that tickets of admission for ladies or gentlemen may be had by application at the Office of the Institution, No. 3, Fludyer-street, Westminster.

EDUCATION IN RUSSIA.

The following account of the establishment of the "School of Industry" at Homel, in Russia, is taken from the periodical Extracts of "Correspondence of the British and Foreign School Society."

"The establishment of the Institution for the poor and destitute children of the peasantry at Homel, in the government of Mogiloff, was one of those experiments which are considered as mere visionary schemes, until their practicality and utility are clearly demon-

strated. The object of my journey, was to introduce the British system of education into Russia; but arriving at Homel,* the estate of Count Romanzoff, where the first school was to be established, an unforeseen obstacle presented itself; not more than 30 or 40 boys could be collected in one village, and the villages were so distant from each other, as entirely to preclude the possibility of the children of one village attending the school of another. Count Romanzoff being informed that the advantages of the new system would not be conspicuous in a school of 40 boys, and that 200 would be necessary to display it to advantage, was quite at a loss how they were to be collected; and this circumstance seemed for a while to cloud my prospects of success. Having, however, in my journeys through the different villages of the Count's estate, observed a number of miserable, ragged, dirty children, begging from door to door, and being informed that they were orphans, who had no means of support but soliciting charity, I conceived the plan of rescuing these poor little creatures from misery, ignorance, and vice, by the establishment of a 'School of Industry,' in which they might by their own labour contribute something towards their support. The plan was objected to by many as being impracticable; the chief argument urged was, that the children being accustomed to a life of vagrant idleness, could never be brought to contribute in any material degree toward their own support. But fortunately the two principal persons of the place were of a different opinion, and upon a proper statement being made to Count Romanzoff and General Derabin,† it was resolved to erect a large building for the accommodation of the boys; and to enclose a considerable piece of land for a kitchen garden, in which they were to labour during the summer season. The erection of the building necessarily occupied a considerable time, but the Count granted me the use of the right wing of his own

house, and I soon collected 50 poor boys from the villages. The barbarous rudeness of their manners, corresponded with their miserable appearance; the generality of them had long filthy hair, dirty faces, and tattered garments; no shoes, no stockings; and with looks expressive of hunger and misery; such they were, and such they would have continued to be, until, being completely accustomed to a wandering, idle, vicious life, and quite unfit to fill any useful station, they would have turned out pests to society, had they not been rescued by the benevolent kindness of their noble master. About a fortnight afterwards they were all neatly clothed, and on the 9th of December, 1818, the school was publicly opened and consecrated according to the rites of the Greek Church. The ragged little beggars were now metamorphosed into clean, orderly scholars, who seemed to pride themselves not a little on their improved appearance.

"They had all by this time learned the alphabet, and some to write upon slates; and they performed the evolutions of the system, to the admiration of the spectators, who began to be convinced that peasants, though slaves, are human beings. My chief object in taking these fifty boys under instruction before the school-room was built, was to prepare them to act as monitors, and the rapidity with which they learned was truly astonishing. Their excessive natural stupidity had been urged as a reason for not attempting to instruct them; but it now appeared that human nature is the same in every country and in all classes, and that the difference which we observe between the highly polished inhabitants of France, England, and other countries of Europe, and the barbarian, arises solely from habit, example, and education. Order was soon introduced into the new institution, and the children were arranged into different classes of labour, according to their age and strength; the eldest of the boys were appointed to be carpenters, shoemakers, or smiths, according to their own choice, while of the younger and more feeble, some were employed in splitting the bark of the Linden tree, and others in plating it into shoes; some plating straw for hats, others in preparing willows for making baskets, and some in making fishing nets. The hour of assembling in school during summer, was

* There are 17,000 male peasants on this estate, one town, and between 80 and 90 villages.

† General Derabin, a gentleman of eminent talents and liberal sentiments, had the entire management of the estate, the Count being too feeble to take an active part. The General had been in England, and spoke English well.

seven in the morning ; and they came out again at ten ; three hours a day being amply sufficient to teach them reading, writing and the four first rules of arithmetic, in two years. From ten to eleven they were allowed to play ; at eleven the dinner bell rung, and they proceeded two and two to the dining-room, where grace was distinctly pronounced by the Monitor of the day, whose duty it was to read to his companions, while eating their dinners, a portion of the holy Scriptures. At twelve o'clock they arranged themselves in classes according to their employments, and proceeded to their different masters to their work, from which they generally returned about eight in the evening ; at nine they supped, and immediately after supper their names were called over by the monitor-general, and those absent marked down for inquiry the following day ; which being done, and the evening hymn sung by them, they retired to rest. Eight months after the opening of the school, more than 60 children went in procession to their benefactor, Count Romanzoff, dressed in clothes and shoes of their own making. Such was the delight experienced by his Excellency on this occasion that he ordered them a better dinner than usual, and promised to partake of it with them, which promise he fulfilled, to the inexpressible pleasure of the poor chil-

dren. From this time the institution continued to prosper, and even those who had opposed it joined in praising it : the children made rapid progress both in learning and their trades, and became cheerful, obliging and industrious.

" A strict observance of the Sabbath was not forgotten in the institution, and that part of the day not spent in church was appropriated to reading extracts from the holy Scriptures.

" By means of the school at Homel, the British system of education was spread to Poland, where hitherto the strongest prejudices had existed against instructing the peasantry. Mr. Radovitch, a young man of an amiable disposition, was sent by the university of Vilno, to study the system, which he did with the greatest assiduity ; and soon after his return, three schools were established for the poor, upon the new plan, and according to the last accounts from thence, they were actively employed in the establishment of more.

" In April, 1821, the school at Homel being completely established, and a plan laid down for extending the means of instruction to all the villages of the Count's estate, I left Homel to return to England, and never shall I forget the artless demonstrations of sorrow and affection which were manifested by the children at my departure."

View of Public Affairs.

FOREIGN.

FRANCE, whatever may be its external appearance of tranquillity, is evidently far from being in a state of repose. Paris indeed is quiet, and the insurrections in the provinces appear to have been suppressed ; but the very circumstance of various plots having been discovered shows the feverish state of the public mind. If it be true that the army also is discontented, its obedient and willing concurrence, in the case of any popular ferment, for the support of the measures of the present government, would of course be somewhat problematical.—The ministerial estimates of expenditure have been carried in the chamber of deputies, but not

without considerable opposition from the left side. On the discussions which have taken place on that part of the Budget which respects the colonies, and which involves the question of the Slave-trade, and the repossession of Hayti, we shall hereafter have much to say, as well as on the course which the same questions have taken in the chamber of peers. Our limits are too contracted to admit of our entering on the subject this month.

The Viscount de Chateaubriand, well known by a variety of interesting works, has arrived in this country as ambassador from France.

SPAIN.—The internal affairs of Spain appear to be improving. The partial disturbances which occasionally occur,

are not probably more frequent or more serious than were naturally to be expected under all the circumstances of so complete a revolution as that country has undergone; and to such disturbances it may continue occasionally liable, as long as the memory of their losses remains fresh in the minds of those who have suffered by the late changes, or any hope, however feeble, is entertained by them of subverting the new order of things. The priests are some of the chief agents in these disturbances; and their influence over the minds of the Spanish population, it may reasonably be supposed, continues to be very considerable. In the mean time, the new Cortes are pursuing their labours apparently with firmness and prudence; and they seem anxious to maintain, what is essentially necessary for the consolidation of the late changes—a good understanding with the executive government. We would trust that their late measures, as respects the suppression of the Slave-trade, if they are adopted in good faith, will bring down the blessing of God upon their future plans and deliberations.

TURKEY.—The question of a Russian and Turkish war has continued to be debated throughout Europe, with as much contrariety of opinion as ever. All that wears the appearance of certainty on the subject is, that Turkey persists in refusing to accede to the Russian ultimatum; and that, contrary to the wishes of most of the powers of Europe, both parties are preparing—Russia offensively, and Turkey defensively—for hostilities. A few weeks, at most, will now probably put a period to this suspense. Russia certainly is not likely to lose, in protracted negotiations, the favourable season for opening the campaign, which is fast approaching. The ardour and fanaticism of the Turkish populace are also stated to be excessive; and it is much to be feared that the first breaking out of war will be attended with fearful torrents of Christian blood; unless timely flight

should rescue the victims from the barbarity of their oppressors.

DOMESTIC.

The usual recess at Easter has abridged the sittings of Parliament, and suspended the discussion of some of the important subjects which are entered on its Journals for investigation. Still, the month has not passed without some interesting discussions. The state of the agricultural interest, in particular, has undergone much consideration. The Report of the Committee appointed to inquire into the subject, has served chiefly to show, that the distresses complained of are not within the scope of legislative alleviation, except by measures which would be most injurious and unjust to the community at large. The Report indeed scarcely goes beyond mere hints and suggestions. One of its principal recommendations is, that the sum of one million of money should be advanced by the public on grain, to be placed in deposit, and thus temporarily withdrawn from the market. Such a measure would be too limited in its effects to make it an object of much public concern, whether it is adopted or not; but the principle is clearly an unwise one; and should Providence mercifully bestow another plentiful harvest, the measure would recoil with augmented injury on those who sought the benefit of the provision. Another suggestion in the Report is, that a variable duty should be imposed on foreign corn, to be regulated by the average prices; these prices being reduced in proportion to the increased value of money since 1815. The Report, in conclusion, strongly recommends, that, whenever circumstances will allow of it, a fixed and uniform scale of duties should be substituted for the present system.—A most important debate has also taken place on the state of Ireland, but at too late a period of the month, to permit our adverting to it so fully as we wish to do. We shall reserve the subject for our next Number.

Ecclesiastical Preferments.

Rev. C. J. Blomfield, D.D. (Rector of St. Botolph's, Bishopsgate), to be Archdeacon of Colchester.

Rev. G. Holcombe, D.D. to be a Prebendary of Westminster; *vice* Blomberg.

Hon. and Rev. J. E. Boscawen, M. A. to be Canon or Prebendary of Canterbury; *vice* Holcombe.

Rev. John Greenly, to St. Thomas's Perpetual Curacy, Salisbury.

- Rev. A. Owen (Rector of Stapleton, and Minister of St. Julian's, Shrewsbury), to be Archdeacon of Salop.
- Rev. F. W. Blomberg, M.A. to be Canon Residentiary of St. Paul's Cathedral, *vice* Dr. Samuel Ryder Weston, dec.
- Rev. Richard Conington, Minister of the new Chapel at Boston.
- Rev. Charles Ingle, Orston V. Notts.
- Rev. H. Boucher, Hilton V. Dorsetsh.
- Rev. John Henry Hogarth, Stifford R. Essex.
- Rev. Edward Elms, Itchingfield R. Sussex.
- Rev. Thomas Marwood, English Bicknor R. co. Gloucester.
- Rev. John Boyse, Kitnor, *alias* Culborne, R. Somerset.
- Rev. Thomas Fownes Luttrell, Minehead V. Somerset.
- Rev. Mr. Williams, Fitz R. Shropshire.
- Rev. C. Penrice, Little Plumstead R.: with Witton and Brundall annexed, Norfolk.
- Rev. W. W. Bagnell, to the Perpetual Cure of Clyst Honiton, Devon.
- Rev. T. Livingstone, Bigbury R. Devon.
- Rev. G. Bellett, Sampford-Arundell V. Somerset.
- Rev. James Hoste, Empingham V. Rutlandshire.
- Rev. N. M. Hacker, Kiddington R. Oxon.
- Rev. T. Thompson, Adlington V. Yorkshire.
- Rev. Henry Ingilby, Swallow and Rigby RR. Lincolnshire.
- Rev. F. Ellis, Lassam R. Hants.
- Rev. S. King, Lattimer's Perp. Cur. Bucks.
- Rev. Richard Waldy, A.M. to be Domestic Chaplain to the Dowager Lady Vernon.
- Rev. H. K. Bonney, to the Archdeaconry of Bedford.
- Rev. J. T. Hurlock, D.D. to the Prebend of Husborne and Burbage, at Salisbury.
- Rev. John Moore, (Archdeacon of Exeter,) to a Prebend in Exeter Cathedral.
- Rev. T. Watson, Thurlton R. Norfolk.
- Rev. W. H. White, St. Mary Bredin V. Canterbury.
- Rev. C. Penrice, Little Plumstead R. with Witton and Brundall annexed, Norfolk.
- Rev. H. Wilson, Collingburn Ducis R. Wilts.
- Rev. R. Skinner, Sampford Peverell R. Devon.
- Rev. T. Tattershall, St. Matthew's Perp. Cur. Liverpool.
- Rev. Dr. Wylde, Waltham R. Norfolk.
- Rev. J. Hodgkinson, Leigh R. Lancashire.
- Rev. W. Wilkinson, Sowerby Chapelry, near Thirsk, Yorkshire.
- Rev. C. Ford, Billingford R. Norfolk.
- Rev. H. Dawson, Bunwell R. Norfolk.
- Rev. John Jenkyns, Horsmonden R. Kent.
- Rev. J. Hurt, Beeston V. Notts.
- Rev. J. Jacob, St. Aubyn Perp. Cur. Plymouth Dock.
- Rev. C. Boyle, Tamerton Folliot V. Devon.
- Rev. J. Hodgkinson, Leigh V. Lancashire.
- Rev. H. T. Grace, Westham V. Suss.
- Rev. Henry Comyn, Monathon, otherwise Manacan V. Cornwall.
- Rev. John Jeffery, D. D. Exton R. Somerset.
- Rev. H. Boulton, Sibsey V. Lincolnsh.
- Rev. R. T. Meade, Marston Bigot R. Somersetshire.
- Rev. P. George, Aycliffe V. Durham.
- Rev. J. Miller, a Minor Canon in Durham Cathedral.
- Rev. E. Day, Kirby Bedon St. Andrew R. Norfolk.
- Rev. J. Spurway, Pitt Portion R. in the Church of Tiverton.
- Rev. W. J. Birdwood, Holme V. Devon.
- Rev. George Coke, Aylton R. Herefordshire.
- Rev. Wm. Nourse, Clapham R. Suss.
- Rev. John Webb, (Minor Canon of Gloucester,) Cardiff V.
- Rev. M. Vicars, Allhallows R. Exeter.
- Rev. John Strode Foot, Liskeard V.
- Rev. Joseph Ashbridge, Heath V. Derbyshire.

Answers to Correspondents.

SCRUTATOR; PHILO-CLERICUS; W. D.; B. B.; φιλομαθης; "NOTICE SUR M. R.:" F.; CLER. GLOU.; S. E. H.; A CONSTANT READER; J. J.; W. M.; φ. Π.; R. C. H.; Π. Π.; Θ. Π. Π.; and "Remarks on the Peterborough Questions;" have been received, and are under consideration.

The Rev. G. T.'s packet is at our Publisher's.

It is not consistent with our plan to enter into the engagement J. L.——R proposes. We assure ——, that it is far from our wish unnecessarily to give offence to any conscientious Dissenter.

ERRATUM.

P. 175, col. 2, instead of line 3, read the human body and soul.